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*For the Christian Journal.*

*Introduction to the Gospel of St. John.*

(Translated from Kuinoel.)

[Continued from page 234.]

§ VII.—ON “THE WORD” OF JOHN.

B. MANY modern interpreters maintain that, by “the Word” is to be understood the wisdom of God, or the power and wisdom of God personified. Among these are Schmidt, Ammonius, and Eichhorn. To demonstrate that “the Word” of John is used in this sense, they appeal to Psa. xxxiii. 6, Gen. i. 1, where the word of God (the divine power) is said to have created the world; to Prov. viii. 30, where wisdom is described as the assistant of God in forming every part of the world; to Wisd. ix. 1, where also wisdom is said to have been the assistant of God in creating the world, and a partaker of his counsels, and where the terms “word” and “wisdom” are used as synonymous. The words are, “God of our fathers—who hast made all things by thy word, and by thy wisdom hast framed man.” They quote also from the books of Ecclesiasticus and of Wisdom the following passages:—Eccles. i. 4, “Wisdom hath been created before all things;” xxiv. 3, where wisdom is personified, and says, “I came forth from the mouth of the Most High;” and, verse 8th, “he who created me—said, Dwell thou in Jacob.” Wisd. vii. 25, where wisdom is called “the breath of the power of God, and a pure influence flowing from the glory of the Almighty,” and, verse 26th, “the brightness of the everlasting light, and the unspotted mirror of the power of God, and the image of his goodness;” ix. 4, “Give me wisdom that sitteth by thy throne, (the assessor of thy throne),” verse 9th, “And with

this wisdom who saw thy works;” viii. 4, where wisdom is called “the interpreter of the mysteries of God, and a lover of his works;” verse 6th, “who of all that are, is a more cunning workman than she;” ix. 10, “Send her forth from the holy heavens, and from the throne of thy glory send her; that, being with me, she may aid me by her labour, and I may know what is acceptable in thy sight;” x. 16, “She entered into the soul of the servant of the Lord;” vii. 27, “In all ages, entering into holy souls, she maketh them friends of God and prophets.” They observe, besides, that, from chap. xi. 2, the author speaks no more of wisdom, but introduces, in her stead, God himself—verse 13th, “they perceived the Lord;” verse 17th, “thine Almighty hand;” verse 20th, “by the breath of thy power;” verse 23d, “thou hast mercy upon all, for thou canst do all things,” &c. add verses 24th, 27th, &c. that this sudden change from wisdom to God shows that the former, though personified, is not spoken of as a substance, a distinct existence. Bretschneider has shown, in his Comment. on Eccles. Excursus III. p. 729, that “wisdom,” in that book, is merely a personification. The same has been proved by Faber with regard to the book of Wisdom.

Those who hold that “the Word” of John means nothing more than the wisdom and power of God, suppose, that when John wrote, verse 14th, “and the Word was made flesh, and dwelt among us,” he accommodated himself to the philosophy of the day concerning emanations from God, and merely meant to express that Jesus was a distinguished teacher of religion, beloved of God, and assisted by him in an extraordinary manner. Some of them,

however, are of opinion, that John really believed that a divine virtue had emanated from God and united itself with Christ, and that he meant to propose this doctrine in the words above quoted. According to the emanative system, by which the Oriental philosophers endeavoured to explain the mode of the creation, and which was not unknown to the Jews who returned from Babylon, certain divine virtues (*dyamnesis*) truly emanate from God, in such a mode, however, that the substance of God remains the same; these virtues afterwards return to God, and have thenceforward no separate existence—Brucker Hist. Crit. Phil. vol. II. p. 645, ss. (See Enfield's Hist. of Philos., drawn up from Brucker, vol. II. pp. 136, 149, 200, 205.) On this emanative system were founded the doctrines of the Cabbalists. But as the doctrines which the Gnostics afterwards embraced were known before the sects themselves existed, (the doctrines of the Gnostics as such were openly published in the second century,) so the opinions of the Cabbalists are older than the sect itself, and were known (according to the critics whose opinion we are now discussing) in the age of John, though more fully illustrated at a later period. The Cabbalists supposed that the Sephiroth, that is, certain divine virtues, eminent among which was wisdom, *חכמה*, (Isa. xi. 2, on which passage the doctrine of the Sephiroth depends,) *σοφία*, *λογος θεου*, should truly emanate from God, and unite themselves with the Messiah—Vitrina de Sephiroth Cab. in Obs. Sac. p. 142. These same Sephiroth, in the opinion of some, occur in the Apocalypse. John, then, in the opinion of these critics, when he said, "the Word was made flesh," had reference to the doctrines of the Cabbalists, and intended to convey the idea, that a certain divine power and wisdom proceeded by emanation from God, and united itself to Jesus. To confirm such a use of language, they appeal to passages of the book of Wisdom, already quoted, in which the wisdom of God is said to come forth from God, to enter the souls of the pious, to aid them, and make them friends of God. Some also

have endeavoured to illustrate this use of language from the writings of Philo, an Alexandrian Jew, born 20 or 25 years before Christ, who, they say, understood by *λογος*, ("the Word,") the reason, intelligence, or wisdom of God. They remark, in explanation, that this is not to be wondered at in Philo, as his whole style is remarkable for the boldest figures and personifications.

To the critics who hold "the Word" to be only a personification of the wisdom of God, may be opposed the following objections:—a.) The sense of the phrase, "the Word was made flesh," cannot be that the wisdom of God displayed itself in a signal manner in the man Jesus. For this would be a very harsh figure, without example in any writings, sacred or profane, and altogether inconsistent with the simplicity of John. It could not be compared with the passage, Wisd. vii. 27, where it is said, "Wisdom through all ages entering into holy souls, maketh them friends of God and prophets"—for wisdom's being made flesh, i. e. putting on a human form, is very different from a mere communication of wisdom. b.) If by "the Word" is understood the wisdom, or the power and wisdom of God, the first three verses of John are frigid and unmeaning—nor can the Evangelist, on this supposition, be acquitted of an impertinent loquacity, and a troublesome diligence in heaping together mere tautologies. Besides, it cannot be shown that the doctrines of the Cabbalists, especially that relating to the emanation of the Sephiroth, and their union with the Messiah, were well known in the age of John; at least they were unknown to the unlearned Jews, and therefore would not probably be referred to by John. Moreover, the places referred to in the Apocalypse easily admit another explanation, so that it cannot be contended that there is any allusion to the Sephiroth in that book. See Suskind in Magazin für bibl. dogm. u. Moral. St. 10, pp. 54, 59, who also shows that the book Sohar cannot be relied on for proving the antiquity of the doctrine of the Sephiroth, since this book, though it contains the opinions of the Rabbi Ben Jochai, who

lived in the end of the first or beginning of the second century, is very much interpolated. Concerning this book, see Schoettgen, *Hor. Heb.* vol. II. Præf. § 13, p. 48, 805, 601.

C. Others hold that, by "the Word," is to be understood a substance, (*ὀντολογία*) an existence. See Morus in Recitatt. in *Evang. Joh.* p. 15, sqq. Paulus, who thinks that the use of language among the Alexandrian Jews, well known to us through the works of Philo, is to be called in to settle the meaning of the term, is of opinion, that by the Word, or Logos, is meant "an intelligent nature which proceeded by emanation from God before the creation of the world, most near and like to God, a second God, inferior to the supreme God, and yet superior to all genii." The maintainers of this opinion seek for arguments in its favour (1st) from the apocryphal books of the Old Testament, especially Ecclesiasticus and Wisdom, and endeavour to prove from them, that before the time of Christ the Jews had adopted the doctrine, that the wisdom of God proceeding from him, and putting on the form of a substance, had created and continued to govern the world. But if, in the passages above quoted, (letter B.) we regard the parallelism of the members and the whole context; if we compare those places in which poetical images are employed with those in which the author speaks with more directness and simplicity, it will be sufficiently evident that in the apocryphal books, as in Prov. viii. 22, no distinct substance is spoken of, but an attribute of God is personified, and that by this personification the bolder figures sometimes employed are to be explained. This is the opinion of Paulus himself with regard to all the passages except those quoted, letter B. (2d) They appeal to the Chaldee paraphrases of the books of the Old Testament to prove that the doctrine was not new to the Jews of Palestine in the age of John. For in places where we read in the Hebrew text Jehovah, or Elohim, or Adonai, we find in the Chaldee paraphrase, Memrau di Jehovah, the Word of Jehovah, from which they would infer the adoption of the doctrine of a

distinct substance begotten of God. On the other hand, Morus Comment. in *Joh.* p. 20, Paulus, and others, are of opinion, that in those paraphrases the Chaldee מִשְׁרָא (Word), like the Hebrew דָּבָר, נֶשֶׁם, and the Rabbinical דְּבָר, is every where used either in the place of a reciprocal pronoun, or merely by way of explanation, to denote the will or command of God. Thus in Leviticus xxvi. 30, וְהָקַדְדָה נַפְשִׁי אֲנֹכִי, "I will reject them;" Onkelos has it, וְהָקַדְדָה מִשְׁרָא יִהְיֶה, where Onkelos answers to the Hebrew נַפְשִׁי, and has the force of a pronoun, Gen. xx. 3, instead of the Hebrew words יָרַם אֱלֹהִים אֶל אַבִּימֶלֶךְ, Onkelos and Jonathan have the words וְהָקַדְדָה מִשְׁרָא מִן קִדְם יי לִיהוָה אַבִּימֶלֶךְ, "and word came from God to Abimelech," instead of "God came to Abimelech." They produce the passage, Hosea i. 7, where God says, "I will preserve them by Jehovah," that is, by myself. In Isa. xlv. 12, the Hebrew text is, "I made the world," the paraphrase of Jonathan is, "I by my word made the world;" Deut. i. 30, מִשְׁרָא is put for הָיָה. The Hebrew has it, "he shall fight for you," the paraphrase of Onkelos, "his word, &c." (3d) Besides the apocryphal books and the paraphrases, they quote, as a witness of the Jewish notion of a certain intelligent nature begotten of God, the peripatetic philosopher Aristobolus, who lived in the reign of Ptolemy Philometer, was himself a Jew, and is said to have written a commentary on the books of Moses, in which he followed the allegorical mode of interpretation, fragments of this work are preserved in Eusebius' *Præpar. Evang.* VIII. 9. 10. IX. 6. H. E. VII. 32. Clem. Alex. Strom. I. p. 342. *Sylb. Cyrill. Alex. Opp.* vol. VI. p. 134. Paris, 1638. But Eichhorn has shown, by conclusive arguments, (*Allg. Bibl. der Bibl. Literat. B. V.* p. 253, 280,) that it cannot be proved that there lived at that time a Jew of that name, who was a peripatetic, and that Eusebius, Clement, and Cyril, must have been deceived by a supposititious book. (4th) Especially do these critics bring forward Philo, an Alexandrian Jew, who mixed the doctrines of the Greek eclee-

tic philosophy, which began to flourish in his time, with the Chaldean tenets of the Jews of Palestine. Philo speaks of an intelligent nature which proceeded by emanation from God, which he calls "the most ancient Word (*λογος*) of God," vol. I. p. 207; "older than all things that have received creation," vol. I. p. 437; "the oldest and most exalted of things that are," vol. I. p. 121. He calls God "the fountain of the Word," vol. I. p. 207. Between this Word and the unbegotten Father, according to Philo, no nature intervenes, (vol. I. p. 82,) and it is so furnished with all the perfections of the divine nature, as to present an exact resemblance of God, (vol. II. p. 225.) God used the Word as his instrument in creating the world, (vol. I. p. 106.) The Word created the world and intelligent natures, (vol. I. p. 431, 630.) The Word preserves and governs the world, being set over it by God himself, (vol. I. p. 562, p. 308.) He is employed as the messenger of God to men, (I. p. 501,) he presides over the angels, (I. p. 560,) (whence Philo calls him the archangel, vol. I. p. 501,) he aids the righteous, punishes the wicked, (I. p. 633,) and acts in every respect as Mediator between God and man, (I. p. 501.) Paulus contends, that Philo is not to be esteemed the author of these notions with regard to the Word, or *λογος*, but that they were already received in his time among the Alexandrian Jews, being the invention of those of their countrymen who pursued at Alexandria the study of philosophy. The heathen philosophers defended Polytheism by arguing, that the care of matter, a particular Providence, and the immediate direction of human affairs, were beneath the dignity of the supreme Deity. The Jewish philosophers might easily fall into the notion of a secondary God upon the same principle. The probability of this will appear still stronger when we consider, that in the stead of the demons and gods of the heathen, (Acts xiv. 11,) they admitted the existence of genii and tutelary angels, and that the Jews of Palestine, in speaking of God, were wont to use the circumlocutions, "the Word of God," and "the Wis-

dom of God," and were accustomed to personify the latter, as in Prov. viii. 22. The phrase, "the Word of God," was therefore used in a double sense in the time of John. The Jews of Palestine, (as appears from Ecclesiasticus, whose author was a Jew of Palestine,\* and from the Chaldee paraphrases,) and the author of the book of Wisdom himself,<sup>1</sup> use the phrase, "the Word of God," as a periphrasis for God, and often for the power and wisdom of God personified. Philo, on the other hand, and many of the Alexandrian Jews, understood by the Word a distinct substance, proceeding from God by emanation, and next to the supreme God. Now since, it is argued, the term *Logos*, or the Word, cannot signify the wisdom of God in the preface of John, (see letter B.) the use made of it by Philo and the Alexandrian Jews is to be called in in explanation. That John might and did follow this use of it, is confirmed by the following arguments:—a.) John lived for many years at Ephesus. Between this city and Alexandria there was a constant commercial intercourse. He might, therefore, easily become acquainted with the doctrines of Philo. b.) John wrote for the use of Greek and Gentile Christians. He would, therefore, be more likely to make use of the doctrines of Philo, because they were founded on the tenets of Plato concerning the divine mind, (*νοος*, which he also called *λογος*;) then widely prevalent in the learned world. The sentiments of Plato were doubtless misinterpreted, yet his writings gave occasion to the doctrine of the Alexandrian philosophers, and were quoted to sanction their notions. In conclusion, John did not admit the doctrine of a distinct substance emanating from God, and next to him in dignity, and teach that this *Logos* had united himself to the man Jesus, merely in accommodation to the Alexandrian philosophy, but because Christ attributed to him-

\* Eccles. i. 27. The book was written in Hebrew by the son of Sirach, and translated by his nephew into Greek. Bretschneider, Com. in Sirac. Prolegg. p. 9.

<sup>1</sup> He was probably an Alexandrian Jew, and wrote in Greek.



self the same properties as the Alexandrian Jews were accustomed to attribute to their Logos, or Word.

(To be continued.)

For the Christian Journal.

### On Religious and Benevolent Societies.

(Continued from page 267.)

Messrs. EDITORS,

WHEN, in my former communication on this subject, I spoke of a *first* objection to charitable associations, it was my intention to examine somewhat minutely the sentiments which I have heard expressed by persons unfavourable to such associations. But a sight of that article in your columns, by showing the length to which I have already transgressed, convinces me that such a proceeding would be impracticable without becoming tedious, and losing all claims to be read, much less remembered. Without adhering to my plan, then, I will go on with some rather desultory remarks upon the subject, and leave the cause, as already argued upon the first count in the indictment, to be decided on by the good sense of your readers.

I observed, that *charitable education* was one prominent branch of the art of doing good, which depends for support almost exclusively upon *associations*. Another mode of disseminating blessings among mankind, which, I believe, has never been practised otherwise than by religious or charitable associations, and certainly could not otherwise be carried into effect to any great extent at the present day, is *missionary preaching*. Few individuals have the ability by unassisted efforts to maintain a herald of salvation in the moral wildernesses of the world. And if there were many possessed of sufficient wealth,—or if the expense attending such an enterprise were vastly less,—I have no hesitation in asserting, that none would undertake it on individual, unassisted, responsibility. The field is too broad—the means are too disproportionate to the object—the prospect of good result is too remote—to excite sufficiently the hopes of a single bosom, or to keep alive such

hopes, even if excited, for any length of time. The sharpening collision\* of a multitude of minds, the catching zeal and enthusiasm of congregated numbers, are needed to bear up against the mighty difficulties in the way of missionary labours. The chance of loss must be lessened to the individual—the amount of effort must be magnified in his eyes by the pomp and circumstance attending a large society, before he can be encouraged to embark in the mighty work:—*mighty* in its object,—*mighty* in its result,—but *mighty* too in its obstacles and hardships.—I do not mean to limit these observations to *foreign missions* only, although they apply to such with peculiar force. Wherever the gospel and the church are to be extended to regions hitherto destitute of their heavenly influence, whether those regions be on the shores of further Ind, or a blighted spot in the midst of a Christian land, there *associations* must be formed to do it, or the work remains undone. We will not read the command of Christ, “Go thou, and teach my Gospel.” It is with difficulty that one among ten thousand can be prevailed on to be sent, and the remaining thousands can hardly muster up sufficient charity and zeal to send him. Our western borders—the rapidly populating districts nearer home—and even the moral deserts in the suburbs of our great cities—either cannot, or will not, provide themselves with the word and the ministry. Woe be to us, if we let them perish for lack of knowledge! And yet, is any Quixotic enough to suppose that they will be provided for by individual charity:—that *one* will send out his missionary, and *another* will build his church a thousand miles away, and a *third* will publish his edition of the Bible or the Liturgy? Our zeal is far too much like dying embers;—the scattered particles must be gathered into heaps before they can be fanned into a flame.

The case is exactly similar with respect to every charitable exertion intended simply for the diffusion of religious knowledge, and increase of religious feeling. The great mass of men,

\* Prov. xxvii. 17.

even of Christians, are so little accustomed to abstract their attention from temporal wants and comforts, that they can scarcely conceive of suffering which is not connected with those subjects. Ask the first man you meet to make out a list of the various kinds of human misery, and the chance is a thousand to one that they relate exclusively to the body, or at most extend no further than what we term *the mind*, without an allusion to the necessities of the immortal soul. Is he a Christian?—remind him of his omission, and he will readily acknowledge it, and perhaps as readily offer to join you in some attempt to provide for the spiritual need of others. But tell him that it will be more eligible for him to make it an individual concern—repeat to him some of the fine arguments (which I have already forgotten) for private, independent, charity;—he may assent, retain his good dispositions, form some correspondent resolutions, and depart. But in a few days, the thorns of this world's cares spring up and choke his charitable dispositions, or, if they have met with a kindlier soil than to suffer that, he compares his means of usefulness with the objects to be effected, and gives up in utter despair; or, it may be, he actually inquires for a channel in which to direct his efforts, and finds himself excluded, by very ignorance, from a chance of doing good.—The state of society is such, and the paucity of Christian spirit so great, that the supply of ministers of the Gospel is alarmingly insufficient. It is necessary to take measures to increase it, by supporting deserving individuals through preparatory studies, who might otherwise be prevented from applying to the best of purposes, abilities and dispositions altogether suitable. As a check against the presumptuous haste of some, and negligence of others, establishments are needed for the training of candidates for the high office of Christ's embassy, in proper studies and habits. Hence our Education Societies, and our Theological Seminaries. Will any one tell me of the good effects of individual charity in comparison with those of *associations* in this respect?

—But I am tired of entering into particulars. I will merely name the venerable Societies for the Propagating of the Gospel in Foreign Parts, and for the Promoting of Christian Knowledge, the Society of the Sons of the Clergy, and the Church Missionary Society, in England, and ask, In what way individual charities would ever have filled the place of those noble institutions? The support of Missionaries, the establishment and maintenance of Sunday Schools, and the publication and dissemination of the Bible, and the Book of Common Prayer, and Religious Tracts, are exclusively the work of *associations*, in one form or other. The wants of the *body* may be indifferently supplied by individual exertions, but those of the *soul* must remain unheeded, unprovided for, till the scattered fragments of Christian love and zeal be gathered up, and receive efficiency from union, and importance from numbers.

If other arguments are needed in defence—in commendation—of this method of doing good, there is store of the most unexceptionable kind.

The example of Christ himself might be adduced, approving the widow's bestowal of her *single* mite in a public charity, and thereby rendering herself, to all intents and purposes, a member of a benevolent association. The early Christians were remarkable for this species of benevolence. Such, though carried to a greater extent than the world has witnessed since, because, perhaps, an exigency as great has not existed since, was the famed community of goods among the Hebrew Christians. Jerusalem was filled with strangers, multitudes of whom became converts to the new religion. That these persons might be thoroughly instructed in the doctrines of the Gospel, it was needful that their stay should be prolonged much beyond its usual duration, and beyond the time for which they had made provision. Thus they were thrown upon the charity of their fellow Christians. Did these rely upon individual efforts for the discharge of the duty which thus devolved upon them? No. They made a common purse, and cheerfully devoting

their all to the support of their needy brethren for the Gospel's sake, intrusted the management of the fund thus formed to public officers. They associated for the performance of deeds of benevolence which might have been done, but less efficiently and less thoroughly, by independent exertions. The consequences of this noble transaction afforded occasion for another exemplification of the preference of Christians in the apostolic days for associating in religious deeds. The impoverished Christians of Jerusalem were unable to bear up against any extraordinary pressure of the times, and when a famine came upon the land, themselves became in want of the assistance which they had so liberally afforded to others. In return, their brethren in other lands were not backward in relieving their necessities. But how was this effected? By congregational collections, and by joint contributions to the common object: two forms of *association* in the charitable work. The same trait is observable in the provision of those primitive churches for the maintenance of widows and the poor. It is remarkably prominent in St. Paul's directions to the Corinthians on the subject of their charities, which were decidedly of this description.

There is an advantage, too, in this method of exercising our benevolence. It affords facilities of practising on the precept, "let not thy left hand know what thy right hand doeth." I do not pretend that these facilities are uniformly, or even very often, improved as they might be. I know that even much of the contrary spirit is too prevalent in charitable societies:—that, in the words of one who has lately earned himself a never dying name,

"With godly zeal much vanity is mixed;  
And circumstance of gaudy civil pomp;  
And speeches bringing praise for praise; and  
lists,  
And endless serolls, surcharged with modest  
names

That seek the public eye; and stories told  
In quackish phrase, that hurts their credit  
Even when true."

But "*abusus non tollit usum*:" the capability of advantageous application yet remains, however much neglected

or perverted. The truly humble man can in no way so safely and so well indulge his Christian modesty as by secret benefactions through the medium of *associations*. Let him, then, make use of them in obedience to his Master's express injunctions. Tell us of sensibilities, and fine feelings, and pleasurable and improving emotions to be excited by a personal intercourse between the benefactor and the object of his charity. Let our deeds of mercy be hidden from all but God and our own hearts. Let even the objects be ignorant of the hand that blesses them, that they may look, past the instrument, to the First Cause of every good; beyond the creature, to the Creator.

The feeling, so highly valued, is, after all, in a majority of instances, a degrading feeling. It requires, indeed, a more than common proficiency in the Christian graces to have lost the sense of *obligation* in that of pure love to the brother for the sake of the common Father. Who will say that even a large minority of those who receive the benefits of charity have attained it? If not, either they are oppressed by a sense of individual obligation, or they are deadened and steeled to the fine sensibilities of honour and delicacy,—the feelings, repeatedly cauterised, at length become callous.

No, Messrs. Editors, if we would be merciful as our Father is merciful, let our charities be like his dews, mingling in one common stock, descending evenly, yet plentifully, under the veil of darkness, upon all the thirsty plants. Let them be like his summer breezes, which, we know not whence they come, we cannot tell whither they go, but we feel their invigorating effects on our languid limbs, and we know that they purify the tainted atmosphere, and impart salubrity to the source of life.

M. N.

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For the Christian Journal.

Cooper's Travelling Bachelor.

Messrs. EDITORS,

THE following blundering statement respecting the Protestant Episcopal Church in the United States appears

in a note, page 231, vol. 2d of the above mentioned work, and as it is calculated to mislead, I ask the favour of inserting a few remarks thereon in your Journal.

"It may be interesting to those of a similar faith in England," says the Travelling Bachelor, "to understand the constitution of this (the Episcopal) church in the United States. Where there are Episcopalians enough, the diocese is confined to a single state. But as there are ten bishops, and twenty-four states, it is plain that several states are contained in one diocese. There are in point of fact, however, eleven dioceses, that of Delaware being vacant. The highest spiritual authority known is of course a bishop. Priests and deacons being all the orders named in the Bible, are all the other orders known or used in America. The highest authority is used by the General Convention. The General Convention is composed of two bodies, a house of bishops, and a house of lay delegates. Each diocese has a convention for the regulation of its own affairs. The General Convention consists of the bishops who form the house of bishops, and of laymen who are sent as delegates from the state conventions. The object of this body is to promote harmony and uniformity of doctrine in the church. The state conventions contain the clergy of the diocese, and a lay delegation from each church. In both conventions, the clergy (or bishops, as the case may be) and the laymen vote separately, a majority of each being necessary to an ordinance. Clergymen are presented by their congregations, and bishops are elected by the convention of the dioceses, and are approved of by the house of bishops. There is no salary yet given to any bishop, though provisions to a reasonable extent are making for that object. At present they are all rectors of churches. The oldest bishop for the time being, is called the presiding bishop, though he enjoys no exclusive authority. There have been in all twenty-one bishops of this church in the United States, and they hold their ordination from the archbishops of Canterbury and York, and from the

nonjuring bishops of the Episcopal Church of Scotland, jointly."

This statement, taken as a whole, is exceedingly inaccurate, and affords, to say the least of it, a very imperfect view of the constitution of the Protestant Episcopal Church in this country. But there are one or two downright errors which deserve particular notice and correction.

The Bachelor asserts, that the "General Convention is composed of two bodies, a house of bishops, and a house of lay delegates." This is not the case. That body, which, as he properly observes, "exercises the highest ecclesiastical authority," is composed of three classes of members, forming two houses, the house of bishops, and the house of clerical and lay delegates. The former are, *ex officio*, members of the upper house—the latter are chosen by the convention of each diocese. Again, "In both conventions" (the general and the state) "the clergy (or bishops, as the case may be) and the laymen vote separately, a majority of each being necessary to an ordinance." This is partly true, and partly not. In the General Convention the two houses hold their deliberations separate, and the consent of both is necessary to the passage of any act. In the lower house, the clerical and lay members vote together on all questions, except when a division is called for, then they vote separately, and by dioceses—there being two votes for each diocese, one clerical and one lay. In the state conventions, the practice varies very much in each—but in all recognizing the principle of a full representation from each order in the church. "Bishops," says the author, "are elected by the convention of the dioceses, and are approved of by the house of bishops." He is so far right—but he has omitted the very important fact of a previous approval and recommendation by the house of clerical and lay deputies, or, when they are not in session, by a majority of the standing committees of each diocese, a body chosen annually by the state convention, and whose province it is, among other matters, to act as a council of advice to the bishop. The



writer is mistaken, too, in asserting, that "there is no salary as yet given to any bishop," (I suppose he means independent of what he may derive from a parochial cure,) "and that they (the bishops) are all rectors of churches." For some years past, one bishop at least (of Connecticut) has derived his support from a fund exclusively provided for that purpose, and has had no connexion with a parish. And within the last year, another (the assistant bishop of Pennsylvania) has been placed in the same situation. He is also in error, in stating that "the bishops hold their ordination (by which I suppose we are to understand, derive their authority) from the archbishops of Canterbury and York, and the nonjuring bishops of the Episcopal Church of Scotland, jointly." There is nothing joint in the case. The first American bishop, Dr. Seabury, was consecrated by the nonjuring Scottish bishops, and his authority was recognized by the American church. After his consecration, in order to guard against all cavil on the subject of the succession, it was deemed advisable to obtain the Episcopal authority from the church of England also—and two clergymen at first, (the Rev. Drs. White and Provoost,) and afterwards another, (the Rev. Dr. Madison,) sought and obtained consecration from the bishops of the latter church. All the American consecrations have been by Bishop White, except one by Bishop Provoost. To notice the above errors, on this side of the water, may be thought of very little consequence, inasmuch as the information of every churchman on the subject is a sufficient correction; but other than churchmen have, and will probably, read the objectional note—and on their account these remarks are offered by

Q.

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For the Christian Journal.

*Unitarianism and Christianity.*

"A Unitarian in faith; of the future professing to be without fear, as he was without knowledge."

From an obituary notice which lately appeared in several of our papers, the

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above extract is taken. "A Unitarian" professes to be without fear of the future, because he is without knowledge of it. The ground of the Christian's absence of fear of futurity, is widely different. It is because he has a knowledge of it. He believes in revelation. Following the dictates of true reason and sound philosophy, he yields to the force of those arguments which bring to every well regulated understanding irresistible conviction that the Bible is the word of God. In that holy word, he who neither will nor can deceive, has given such views "of the future," as impart a knowledge of it as strong as can possibly be derived from the most ample and sufficient testimony. Its eternal rewards to the righteous, its eternal punishment to the wicked, and all that is necessary to the securing of the former, and the avoiding of the latter, are there clearly set forth. In the mysterious and merciful plan therein revealed for man's deliverance from death, and exaltation to life everlasting, he sees a subject commended at once to the fullest assent of his understanding, and the warmest affections of his heart.

In the divine Saviour, full of grace and truth, in whose atonement and intercession are provided pardon for his sins, a remedy for his imperfections, and thus a way of access to his offended God; in the divine Spirit, by whose influences the heart is renewed and sanctified, and holiness of life rendered attainable; in the interesting means and pledges of the grace of the Holy Spirit, provided in the sacraments and services of the church; and in the full and sufficient precepts of religion and morality which enrich the inspired volume, and which, performed by grace, are the divinely appointed conditions of the salvation purchased by the Redeemer's merits; the Christian perceives tokens of his heavenly Father's love, and ample provision for his happiness in that eternal future state, of the reality of which the sure word of God makes him as confident as of his present existence.

When he, then, when the faithful Christian, draws near to the close of his mortal pilgrimage, he may not

only, like the Unitarian, *profess* "to be," but really is, "without fear of the future." Not, however, because of (may it not be called the *affect-ed*?) ignorance of it, which is the miserable state to which his cold and heartless system brings the Unitarian; but because he knows in whom he has trusted; even in one that is mighty to save. He directs into futurity the eye of Christian faith and hope. He triumphs in the glories of the cross, and in the sufficiency of divine grace. In his risen Saviour he sees a mighty Conqueror, who has robbed death of its sting, and the grave of its victory. In the sublime language of one whose inspired writings it well comports with the infidelity of Unitarianism to treat with neglect, and to endeavour, by the impious and presumptuous obtrusions of human speculation, to deprive of their just hold on the faith and the affections of believers, he exclaims:—"The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing."<sup>\*</sup> "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."<sup>†</sup> "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."<sup>‡</sup> "This corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."<sup>§</sup>

Welcome the Unitarian to his ignorance of futurity. Mine, O gracious Saviour, in the hour of my departure, be that fearlessness of the future which arises out of the *knowledge* of it which

thou hast mercifully imparted, and the hope full of immortality with which thy faithful people will be surely blest!  
N.

For the Christian Journal.

### The Repertory and the Recorder.

BISHOP HOBART.

A blustering article, occupying nearly seven pages of the Washington Theological Repertory of August, and copied into four full columns of the Philadelphia Recorder of September 13th, has been added to the unholly efforts of late so desperately put forth to injure the character, and impede the usefulness, of Bishop Hobart. The article, signed "Beveridge," and highly extolled in an editorial paragraph in the Recorder, was drawn forth by Bishop Hobart's address, in his capacity as professor, to the students of the General Theological Seminary. What excites the ire of the writer is, that Bishop Hobart should exhort the young men to take upon them their ordination vows as vows indeed, solemn in their nature, binding in their obligation, and to be fulfilled as matters of conscience, and of awful responsibility. He is moved to the height of indignation that the bishop should urge the students to study well the real character and principles of the church to which they belong, and conformity to the principles and prescriptions of which they must solemnly promise, at their ordination. His spirit is grievously vexed that the young men should be cautioned to settle it well in their minds to act in all things consistently with their duty as ministers of the Protestant Episcopal Church; to be satisfied that her principles, order, and discipline, are accordant with the will of God as revealed in Scripture, or not take upon themselves her ministry, and thereby bind themselves to maintain and inculcate those principles, order, and discipline; and if, at any time after ordination, they should unhappily become conscientiously convinced that views of religion, and modes of ministry, alien from her standards and institutions, are more evangelical and useful, then honestly to abandon a connexion which

\* 2 Tim. iv. 7, 8.

† 2 Cor. v. 1.

‡ 1 Thess. iv. 14.

§ 1 Cor. xv. 53—57.

cannot be retained without obligations that will thus appear at variance with those of a higher character.

This is the sum and substance of the extracts from the bishop's address which have so excited this writer. We ask, with confidence, Can any reflecting and good man, of any denomination, who has his own honest and conscientious views of religion, regard them otherwise than as fraught with most wholesome and godly counsel? Would not a conscientious professor in a Presbyterian, a Dutch Reformed, a Methodist, or a Baptist Seminary, feel himself bound to give precisely correspondent advice, and to urge it warmly and seriously upon his students? We know, too, that a solemn charge is given, and solemn obligations assumed, at ordination, coming up to the full to this counsel of the bishop. Right, therefore, is it, and required by pious solicitude for the future Christian character and conduct of candidates for the holy ministry, to give them timely warning what will be their obligations. Peculiarly seasonable, too, is such counsel in this age of spiritual confusion, when the deadening influence of indifference, commencing at those venerable, holy, and scriptural forms and rules of order with which the church would guard the precious faith of the Gospel, goes on until it spares not even the essentials of that holy faith.

What, then, can this writer find so dreadful in this portion of the bishop's address? And what reason could the editors of works professing to be Christian and Episcopal, find for lending their pages to so angry, and so calumnious an article? "Beveridge" (if that good and venerable name must be thus prostituted) chooses to think, and the editors, of course, agree with him, that in the supposed cases of those who violate their ordination vows, who think but lightly of what is meant by the solemn promise of conformity with the church, or who maintain their connexion with her, while they lend their influence to weaken her cause, and promote systems differing from, and even injurious to her own, must be meant the whole body of what

he calls the "evangelical" portion of the church. We like not this party appropriation of a term that should be dear to every Christian; but shall adopt that which their great dislike of the opposite term will probably not render unwelcome, the *low church party*. Why, then, "Beveridge" thinks the low church party meant by those who are so indifferent to moral and religious obligation, it is not for us to say. But we will say, from our knowledge of Bishop Hobart, that nothing is farther from the truth, than that he meant any such sweeping denunciation. But he meant just what appears on the face of the cited paragraphs, to guard the young men against the lamentable inconsistency noticed. And as far as any reference may be supposed to be made to others, it is to those generally, whether low or high church, (and there are the latter as well as the former) who act upon the principle that the rules of the church, and their obligation to observe them, are only so far binding as their own ideas of what is convenient and best may dictate; and that her distinctive principles are to be only so far studied and promulged, as they may judge expedient. And they surely must be strange views of moral and religious obligation which could be so much fretted at guards against such principles of irregularity and disorder.

Upon the supposition, however, that the whole low church party was meant, "Beveridge" vents a most angry tirade, fraught with the thousand times refuted charges of Bishop Hobart's injustice, tyranny, intolerance, ambition, popery, &c. &c. The main design, however, of his communication, and that which so mightily pleases the editor of the Recorder, is—what does the gentle reader think?—*A challenge to Bishop Hobart to come out with his sentiments, and say what it is he means!!!* Does this proceed from real ignorance; or from a desire to invest the communication with a bullying and an alarming aspect? It is a rule dictated by common sense and common honesty, to know a subject before we animadvert upon it, and especially to know a man before we accuse him. Now if there is a man who has clearly unfolded his

views, in all their fulness, and all their legitimate consequences, on the various points connected with the principles and order of the church, Bishop Hobart is that man. And it is difficult to determine whether to consider this challenge as the more ludicrous or unprincipled. What, if any, notice the bishop may think proper to take of it we know not. We, however, would recommend to "Beveridge," and to the editors who have brought his lucubrations to light, to read Bishop Hobart's writings; and that will give them all the information in calling for which they have indulged in such a display and parade of inquiry.

Of the editors of the Repertory and the Recorder, the former of whom, by implication, and the latter, by a formal act, have adopted the views of "Beveridge," we will now take the liberty of asking a few questions, on subjects on which they who look to their papers for what they profess to give, a fair view of the principles of the Protestant Episcopal Church, have a right to expect information.

Is it, or is it not, true, that "every minister" of our church is bound, "*on all occasions of public worship,*" to "*use the Book of Common Prayer, and no other prayer than those prescribed by the said book?*"\*

Does an occasion of public worship cease immediately after sermon, and before the congregation is dismissed? Or does it extend through the whole time of their being assembled for public worship?

Does public worship necessarily imply an assemblage in a church? Or is a meeting for worship, open to all who choose to come, in a court-room, a school-house, a lecture-room, a parlour, or any other place, equally an occasion of public worship?

Is every man, or every good man, an authorized minister? If not, what is necessary to distinguish one good man from another, by making him a minister?

Is it, or is it not, the doctrine of our church, that "it is not lawful for any man to take upon him the office of pub-

lic preaching, or ministering the sacraments, except he hath had Episcopal consecration or ordination?"\*

Is it, or is it not, the practice of our church, necessarily flowing from the above principle, when a minister of a non-episcopal denomination, however pious, however zealous, however long, and faithful, and blessed his past labours, and however numerous the seals to his ministry, wishes to execute the sacred functions within her communion, to put him precisely upon the footing of her own young candidates for orders, and ordain him first to a lower, and then to a higher grade, precisely as they are ordained?

Does she admit the validity of his former orders? If so, can she be justified, before either God or man, for virtually saying, I deny not that you are a minister of Christ, that Christ has sent you, and that your past success is evidence that he has owned you; but you come not near to my altars unless you throw up that commission, cast that evidence behind you, and go through (may it not be called) the *solemn mockery* of seeking and receiving that which Christ long since has given you?

Can she acknowledge the validity of his ministry to whom she says, by her bishop, "Take thou authority to execute the office of a deacon" or "priest, in"—what? not *this* church, but—"*the Church of God;*" and especially, when she says, "Receive the Holy Ghost, for the office and work of a priest in *the Church of God?*"

Put the case that she owns that this man is already a priest in the Church of God; and has already received the Holy Ghost for that office and work: what, then, is the conduct of our church? Who are they who represent her as bigotted, illiberal, and exclusive—(Might not other terms be applied to the presumption of treating that as not done, which she owns God has done; of requiring those whom she owns God has sent, to treat as a thing of nought HIS commission; of pretending to be the means of imparting the Holy Ghost for purposes

\* Canon xxxiv. Gen. Conv. 1808.

\* Article xxi. and Preface to Ordinal.



for which his gift, once extended, is indelible, and she acknowledges that it has been extended; and of engaging in, to say the best, the *profane trifling* of repeating the solemn ordination to the ministry?)—We say, Who are they who represent her as bigotted, illiberal, or exclusive? They who accuse her of doing all this before acknowledged ministers of Christ can come within her pale? Or they who regard her as honestly acting upon the conscientious conviction, that it indeed is *not lawful* for any man, without Episcopal orders, either to preach or administer the sacraments?

If the church was only doubtful on the subject of the validity of other orders, was there not the obvious expedient, adopted in case of doubtful baptism, of an *hypothetical* service?

If the writer of "*Beveridge*" is, (as indeed a regard for the respectability and sacredness of the ministry must lead every good Christian to hope not,) a clergyman, will he inform his readers what it is that has given him a right to administer the Lord's supper to his parishioner, or to baptize his child, when that parishioner has not a right to administer the communion to *him*, or to baptize *his* child?

Will, now, these gentlemen who are so fond of challenging, show their courage by giving some satisfaction on these points? Will they—for they often speak of the evangelical character of the standards of our church, and profess a great anxiety that her members should be well informed in the principles of her liturgy, articles, and homilies—say to their readers whether her decision in the above premises shares her prevalent evangelical character; and whether, therefore, as it touches the very essential question of the lawfulness of ministerial services, duty to her, duty to the Gospel, and duty to Christ, require not that her members be faithfully instructed in this part of her view of the Gospel scheme, and be faithfully warned of the sacred duty thence arising?

Would to God, we could now stop in our notice of "*Beveridge*!" The portion of his communication which we have reviewed, has displayed, to a

most humiliating extent, that proof so often afforded of man's frailty and sinfulness, professing much zeal for the Gospel, in the very act of injuring and dishonouring it, by the exhibition of tempers and feelings widely removed from its sanctifying and self-humbling influence. There is that in the communication, however, which, for peculiar inconsistency with the Christian character and profession, demands a special notice. Bishop Hobart has been too faithful in the ministry, not to have removed himself very far indeed from exposure to the woe pronounced by our Lord on those of whom all men speak well. He has been too conscientious and sincere a man not to have experience of what is declared in Scripture, and is true of official as well as individual life, of those who live godly in Christ Jesus. Seldom, however, has the tongue of calumny ventured to attack his personal character. But even this was not too bad for this misnamed "*Beveridge*." In deprecating Bishop Hobart's influence, and noticing its several sources in the offices which he holds, he adds, in *italics*—"Rector of Trinity church (*last but not least*)."  
This, however, might be suffered to pass as a part of the spleen of an angry, and perhaps of an envious man. What, however, will the reader say, when he sees the following explanation of what is here meant? "Shall Bishop Hobart be allowed to fulminate such invectives in the chapel of the General Seminary—to mingle up with his students' meat such poisonous injections—to bring all his *patronage* as the REAL CONTROLLER OF THE FUNDS OF TRINITY CHURCH into the chair of his professorship?"

Now it would be enough to say, and truth requires that it should be said, that the assertion herein involved is false, and the insinuation a libel. A writer who could thus sacrifice truth and honesty, to say nothing of the bleeding wounds which such licentiousness of pen inflicts on religion and morality, is not deserving a reply; but the public have a right to know, that the rector of Trinity church is, in no sense, the controller of the funds of that church, and that not one cent of

the property of Trinity church has gone to the seminary directly or indirectly. They will not, however, we are sure, require to be told, that Bishop Hobart so far towers in religious and moral character above his reckless accusers, that one of the last offences of which he could be guilty is perverting funds from their proper and legitimate appropriations to answer selfish or party views. "Beveridge," and his abetting editors, ought to know, if simple justice has been done, in quarters where there is no small profession of piety, that in whatever appropriations of funds to the aid of necessitous students, or other religious purposes, Bishop Hobart has had influence, the strictest impartiality has been observed; and there are now those in the ministry of our church, not a little active in opposing his views, who have shared that bounty, and were sharing it, when they were known not to accord with him. We blame them not, and no man is farther than Bishop Hobart from blaming them, for an independent discharge of what they think their duty. But the fact above mentioned should be known; and they should, in justice to an injured friend, be anxious to have it known.\*

This explanation may perhaps be lost on those who could find it in their hearts to bring an accusation which they could not know to be true, and on which common honesty and veracity required that they should gain full information before they hazarded it. It ought, however, to be known that there is no ground for the slightest suspicion in the premises to rest upon the character of a man, so justly esteemed by good men of all denominations, for the unwearied diligence and fidelity of his labours in the cause of Christ, for the exalted piety of his character, and for his consistency and honesty as an Episcopalian.

\* Is it true, as we have heard, that there were those in the last Maryland convention, who were induced to vote against the Rev. Dr. Wyatt, as bishop of that diocese, by the consideration that his election was not favoured by the controllers of funds whence they had derived assistance in prosecuting their theological studies? May not this unprincipled charge against Bishop Hobart have arisen, in part, from a desire to silence an accusing conscience?

But another most painful view of this matter forces itself upon our minds. The Washington Theological Repertory is conducted by the Professors of the Episcopal Theological Seminary of Virginia. Is it, then, true, that the faculty of that institution intends not only to lend itself to the ungodly aspersions by which it is attempted to cast reproach upon the General Seminary, on the score of the doctrines therein taught; but also to appear as the impugnors of the character of one of the professors of that seminary? If so, let it be known. The friends of the General Seminary have ample means of defending it, and the Right Rev. Professor who stands, by appointment of the representatives of our whole church, at the head of its faculty, even though they should fall under the displeasure and the censures of the Virginia professors. Let it, we say, be known. We are aware that secret means are used to injure the General Seminary; and used, too, in quarters where it is the most manifest inconsistency, because connected with the holding of appointments under its constitution, and an occasional engagement in its concerns. We wish all such insinuations should be above-board; so as to give fair opportunity for the vindication which is easy and at hand.

P. S. That our readers may know what sentiments might *honestly* be covered with the venerable name of "Beveridge," we subjoin an extract from a sermon of that great and good prelate.

"As for schism, they certainly hazard their salvation at a strange rate, who separate themselves from such a church as our's is, wherein the apostolical succession, the root of all Christian communion, hath been so entirely preserved, and the word and sacraments are so effectually administered; and all to go into such assemblies and meetings as can have no pretence to the great promise in my text.\* For it is manifest that this promise was

\* St. Matt. xxviii. 20.—"*And, to I am with you alway, even unto the end of the world.*"—Ed. C. J.

made only to the apostles, and their successors to the end of the world. Whereas, in the private meetings, where their teachers have no apostolical or episcopal imposition of hands, they have no ground to pretend to succeed the apostles; nor, by consequence, any right to the Spirit which our Lord here promiseth; without which, although they preach their hearts out, I do not see what spiritual advantage can accrue to their hearers by it. And therefore, whatsoever they may think of it, for my own part, I would not be without this promise of our Saviour for all the world, as knowing that not only myself, but the whole Catholic Church, is highly concerned in it; it being by virtue of this promise, that the church is continually acted, guided, and assisted, by the Spirit of God; and so the ordinary means of grace are made effectual to salvation, which otherwise would be of no force or efficacy at all. And therefore, to speak modestly, they must needs run a very great hazard, who cut themselves off from our's, and by consequence, from the Catholic Church, and so render themselves incapable of receiving any benefit from this promise, or from the means of grace which they do or may enjoy.

"Upon these, therefore, and such like considerations, which this text will readily suggest to your serious and more retired thoughts, I humbly advise and beseech you all, in the name of Christ your Saviour, and as you do tender your salvation by him, that you would not hearken unto those who go about to seduce you from our church, but that you would continue firm and faithful to it. For as long as you do so, I dare undertake for you that you are in the ready way to heaven. But if you once forsake that, whither you will next go, I know not; no, nor you neither."

*Sermon I. Vol. I. folio edition.*

*For the Christian Journal.*

*A Hint to Laymen.*

Messrs. EDITORS,

It appears to me that the time is not remote, when our church is to arise, in the full strength of her resources, and

put to silence the unworthy imputation of apathy and inaction in the great work of Christian benevolence; when she will show, by an argument at which none dare cavil, that she is not insensible to the high commands of her Saviour and her head; neither heedless of the claims of her spiritually destitute and suffering brethren of the human family. I am led to this pleasing conviction from observing a gradual, but very evident, accession to the number of our clergy, whose feelings, and prayers, and efforts, seem deeply engaged in giving a wider circulation, and greater efficiency to the blessed Gospel of our Lord; and from remarking an increasing disposition to lay aside sectional feeling, and to concentrate the forces of our church in this her glorious march against the spiritual enemies of man. But *that*, Messrs. Editors, which, to my mind, affords the strongest and most gratifying assurance, that these bright hopes will soon be realized, is the manifest increase of zeal among our *laity*. It is truly delightful to perceive the fresh evidence that almost every week brings to us of the fact, that our *laymen* are beginning to stir in this holy cause of Christian charity; that they are opening their eyes upon the vast field of spiritual destitution, spreading on every hand around them, and are becoming keenly and painfully sensible to the wide-wasting influence of ignorance, error, and sin! God grant, that these evidences may increase upon us till *all churchmen, with one heart and one mind, shall come up to the help of the Lord against the mighty*. The glorious work, however, is but just commenced. Much, very much exertion is still wanting to hasten its completion, and even to bring it into full and successful progress. Our clergy must indeed stand forth more *unitedly* and *decidedly* its zealous and unshrinking champions: but upon the awaking energies, and the increasing charities of our *laity*, have we placed our hearts, and our hopes. One impediment to our Christian enterprize exists, which they alone can remove; and from indications afforded in the subjoined communication, and others recently given to

the public, may we not believe that they will not suffer this impediment long to annoy and hinder us. I have reference to a too great backwardness among them to appear as the *public advocates* for the spiritually needy. We believe them more alive to the importance of *giving*, but not sufficiently so to the importance of *pleading*. Those of their number who begin to see and feel what God requires of them, can do far more than any clergyman to arouse, encourage, and stimulate their yet heedless and slumbering brethren. They have friends and kindred around them and abroad, over whom they might exert a most beneficial influence. Let every conversation, and every letter that proceeds from a pious Episcopalian, breathe the spirit of *doing good in the Church of Christ*, of fulfilling obligations to our God, and Saviour, and suffering fellow men, and we have not a doubt that we should soon witness, with respect to the great duty of *preaching the Gospel to every creature*, the most astonishing results; should no longer see that *the ways of Zion do mourn!*

The clergy should indeed be unwearied in their labours, their admonitions, and appeals; and not easily deterred by any opposing discouragements; but the effect of their importunity with others is often lessened, by the current sentiment that they, *ex officio*, are expected to be importunate on subjects of Christian charity; or by an ungenerous suspicion, that they may not always be actuated by the purest motives. The editors of religious journals, too, are sometimes charged, in their laborious zeal for the diffusion of Gospel truth, with advocating a cause from its supposed popularity. However obviously unfounded, unchristian, and unkind, may be such sentiments, suspicions, and charges, still they have their effect; and can be counteracted only by the bold and decided efforts of our pious *laymen*;—by their appearing, not only as *contributors* to, but also, on all proper occasions, as the open and earnest *advocates* of our institutions for propagating the Gospel;—by seizing upon every opportunity for circulating intelligence

relating to these institutions among their friends, and for appealing to their Christian sensibilities in behalf of the great work of imparting the dear-bought blessings of *redemption* to all the destitute. Let this be done, and we shall no more have cause to lament the indifference and lukewarmness of churchmen; but shall behold our church going forth to the work with a zeal and magnanimity worthy of all imitation, and evincing in every movement that Christ is indeed her divine Head!

These remarks, Messrs. Editors, are occasioned by a perusal of the letter referred to above. This letter was addressed to the agent of the *General Protestant Episcopal Sunday School Union*, on receiving the second annual report of its managers, by a pious layman of this diocese. Allow me to present, for publication in your *Journal*, copious extracts from it. They will sufficiently plead my apology for taking the liberty of making *this* use of them. I am confident that the heart of the estimable writer *will be made glad*, should any, by his example, be induced to go and do likewise.

#### A CHURCHMAN.

“With this interesting document (the report above named) I am much pleased; and if, on a review of the subject, there are some things to lament, it is still a source of pleasing reflection to know that the managers have been enabled to present, thus far, such cheering prospects of the concerns of the society—the operations of which, with the divine blessing upon the labours of those who have been engaged in this work, have already produced important results towards the accomplishment of the great object in view, in a greater degree perhaps, than the most sanguine of its friends could have anticipated. And who, I would ask, that takes an interest in this institution, (and what churchman should not?) does not feel his heart warmed and animated with the hope of its increased success; and while he looks back on the past, contemplates the present, and contrasts what has been done with what remains to be accomplished, would suffer himself to look calmly on, or give it merely



his prayers and good wishes? Would not a just view, of the subject rather stimulate him to renewed exertions and greater zeal in its behalf, by every means in his power? My own reflections force me to this conclusion.

"The committee state that they are 'grieved and mortified,' &c. And so am I in reference to that point which occasioned their grief. I cannot, perhaps, sufficiently controul my feelings when speaking of these subjects; and yet, when I reflect on the lukewarmness, the inattention, and the indifference of many of our brethren, to those concerns which claim their highest regards both as men and Christians, I cannot but feel myself justified in giving utterance to my feelings in expressions of surprise. It is not to this particular instance that these remarks are intended solely to apply. Look but for a moment at the various institutions connected with, and which are essential to, the security and permanent welfare of the church. Why are they so long permitted to languish? Why is it that our General Theological Seminary is represented as being in a state, suffering for the want of means to place it in a more prosperous condition?—a condition in which it should be the pride, as it is the duty, of Episcopalians to place it. Is it not owing to an (criminal?) indifference to these things on the part of the more wealthy members of the church? I cannot reconcile the practice with the profession of those who 'call themselves Christians,' and their Christian duties and obligations at the same time remain to be performed. I am aware that much has been done, and that much is now doing throughout our land by Episcopalians, in behalf of the great objects of Christian benevolence; and rejoiced I am to behold these their efforts. But are they not still behind their brethren of other names in this good work? To the ordinary calls upon our bounty, new objects are presenting themselves which also call for our charitable aids. Let us, then, 'be not weary in well-doing'—bestowing but according to our means, and our duty in this will be discharged.

"In reference to the society, the  
VOL. XII.

perusal of whose report has, at this moment, occasioned these remarks; it was not to have been expected that the feelings and the interest of the whole church could at once be enlisted in its favour—connected, as many Episcopalians were, and still are, with similar societies, in the hands of other denominations. But since the facts are fully exhibited, that so much has been effected in so short space of time, by comparatively few (and with scanty means) whose zeal and devotion to the cause have been highly blessed; it is earnestly to be hoped that a more noble and Christian like spirit will be awakened in behalf of this best of objects. Indeed, it would seem hardly possible that the high claims of this institution could ultimately fail to secure the united co-operation of churchmen.

"It is not my design to discuss these subjects, here. Situated as I am, if duty or inclination at any time lead me to express my thoughts and feelings to any of my Episcopal friends or brethren, I must do it through the medium of my pen; for you are aware that I cannot often do it otherwise; and there are many occasions on which I have a desire to speak on subjects relating to the church, and of the spiritual welfare of her members; and on this account I trust I shall be excused for any thing said which ordinary circumstances might not seem to require."

"Here I had designed to close this communication. But since writing the foregoing, I have formed the conclusion to enclose herein a draft for one hundred and twenty, instead of twenty dollars, as mentioned above;\* and have

\* In a paragraph omitted, the writer of the letter proposes to enclose twenty dollars, which, added to a sum previously forwarded, would constitute him a "manager" of the "General Protestant Episcopal Sunday School Union." His second thoughts are certainly the best; and we hope and pray that a little similar deliberation may lead the great body of wealthy churchmen to change at least their practice, and prompt them to follow this example of noble and distinguished generosity. Since preparing the above communication for the "Journal," we have been much gratified with the perusal of a similar letter from the same gentleman to the Editors of the "Episcopal Watchman," accompanied by a further donation of fifty dollars—thirty to be appropriated to the funds of the Church Scholarship Society, and the

to request that you will hand this amount, one hundred dollars, to the proper authorities of the Theological Seminary, to be by them applied in such manner (to its use) as they may deem most suitable. I have, for some time past, contemplated an act of this kind; and have delayed it only for the purpose of being prepared to offer a sum that should better correspond with my wishes, and the magnitude of the object. But, on reflection, I have thought that even this amount, at this time, presented for the benefit of the institution, would be acceptable 'in this her day of necessity.'"

For the Christian Journal.

### REMINISCENCES—No. VIII.

*Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.*

#### SOUTH-CAROLINA.

"THE society received requests from the people of St. Bartholomew's parish for a missionary, and the Rev. Mr. Osborn was sent thither. He arrived in 1713, and was the first minister of the church of England that had settled there."—"He was obliged, for the people's convenience, to officiate at five different places, some of them 20 miles distant from the place of his abode. He acquainted the society the people were very ready to be taught and instructed in the Christian faith; that soon after his being fixed among them, he had baptized above 70, many of them grown persons; at first they had some scruples about receiving the sacrament, but he began to remove them by private conferences. He continued very diligent in his duty, and was much respected by his parishioners. But, in the year 1715, the unhappy Indian

war broke out; the savages destroyed all the plantations in his parish, and also those of St. Helen's, in Port-Royal-Island. The people abandoned the place entirely; their houses and plantations were spoiled and burnt. The Indians made so sudden an irruption into these parts, that they were within less than three miles of Mr. Osborn's house before they were discovered; he just had notice to make a difficult escape to Charles-Town, abandoning all that he had to the savages; where soon after he died, with the general character of an honest and useful man. This parish hath not yet recovered from the ravages of the Indians, many of the people did not return to their settlements; the society therefore have not fixed a missionary here; but some of the ministers of other parishes have occasionally officiated among those who returned to their plantations.

"The parish of St. Helen's, in Port-Royal-Island, agreed, in the year 1712, to have a minister resident among them. They were acquainted with, and had a good esteem for, the Rev. Mr. Guy, then assistant to the Rev. Mr. Johnson, the Rector of Charles-Town; they proceeded to elect him for their minister, according to the laws of this province; after having first obtained the consent of the Rev. Mr. Johnson, the bishop of London's commissary, then at Charles-Town. Presently after, they wrote to the bishop of London, and to the society, an account of this election. They represented in their letters, that they were the most remote parish in the country, and not well settled as yet; that since their first fixing there, they never had a minister resident; and therefore prayed the society, in compassion to their great wants, to allow Mr. Guy a salary. Mr. Guy was then in deacons' orders only; he returned to England in the year 1713, and received priests' orders; and the society appointed him missionary there. He arrived in Carolina soon after, and acquainted the society that he had entered upon his cure. This parish was very large and extensive, for the whole nation of the Yam-mosee Indians was included in it. Mr.

remaining twenty to the African Mission School Society. The objects and the importance of this last named society, we would take this opportunity of observing, are well and ably presented in a sermon, delivered, some weeks since, at Hartford, Connecticut, by the Rev. Dr. Winwright, of this city. This sermon we hope to be able to notice in a manner more consonant with our feelings in the next Journal.—A Ch—n.

Guy was very diligent in the discharge of all parts of his ministerial office; he instructed and baptized several grown persons, besides the younger children. Though there had been formerly some Anabaptist and Presbyterian teachers here, yet at his arrival, the people had no teacher of any persuasion, and lived all without using any kind of public divine worship. Notwithstanding which, they were very well disposed; and for their greater conveniency, Mr. Guy performed divine service in some of the parishioners' houses, sometimes in one part of the parish, sometimes in another, that all the people, at times, might have an opportunity of coming to divine worship. Mr. Guy wrote to the society, that he met with many favours from his parishioners, and that they behaved, both publicly and privately, very obligingly and kindly to him. But in the year 1715, both he and all his parish narrowly and very providentially escaped being cut off by the Indians. The Yammooses inhabiting part of that parish, rose suddenly and fell on the English; if there had not been a ship lying in the river, on board of which the English got, and so escaped to Charles-Town, they would have been all utterly destroyed by the savages. Some few who did not make a timely escape on board, fell into the Indians' hands, and were massacred.

"Having mentioned before this Indian war, and since I shall be obliged to take notice of it again, as a calamity which not only very much stopped the progress of the Gospel in those parts, but very greatly threatened the civil state of that country, I shall give the reader here some short account of it. In the year 1715, the Indians adjoining to this colony, all round from the borders of Fort St. Augustino to Cape Fear, had formed a conspiracy to extirpate the white people. This war broke out the week before Easter. The parish of St. Helen's had some apprehensions of a rising among the adjoining Indians, called the Yammooses. On Wednesday before Easter, Captain Narin, agent among the Indians, went, with some others, to them, desiring to know the reason of their

uneasiness, that if any injury had been done them, they might have satisfaction made them. The Indians pretended to be well content, and not to have any designs against the English; Mr. Nairn, therefore, and the other traders, continued in the Pocotaligat-Town, one of the chief of the Yammoose nations. At night they went to sleep in the round-house, with the king and chief war-captains, in seeming perfect friendship; but next morning, at break of day, they were all killed with a volley of shot, excepting one man and a boy, who providentially escaped (the man much wounded) to Port-Royal, and gave notice of the rising of the Indians to the inhabitants of St. Helen's. Upon this short warning, a ship happening to be in the river, a great number of the inhabitants, about 300 souls, made their escape on board her to Charles-Town, and among the rest Mr. Guy, the society's missionary; having abandoned all their effects to the savages: some few families fell into their hands, who were barbarously tortured and murdered.

"The Indians had divided themselves into two parties; one fell upon Port-Royal, the other upon St. Bartholomew's parish; about 100 Christians fell into their hands, the rest fled, among which, the Rev. Mr. Osborn, the society's missionary there. The women and children, with some of the best of their effects, were conveyed to Charles-Town; most of the houses and heavy goods in the parish were burnt or spoiled. The Yammooses gave the first stroke in this war, but were presently joined by the Appalachee Indians. On the north side of the province, the English had at first, some hopes in the faithfulness of the Calabaws and Creek Indians, but they soon after declared for the Yammooses.

"Upon news of this rising, the governor (the Hon. Charles Craven, esq.) with all expedition, raised the forces in Colleton county, and with what assistance more could be got presently, put himself at their head, and marched directly to the Indians, and the week after Easter came up with them, and attacked them at the head of the river Cambahée; and after a sharp engage-

ment put them to flight, and stopped all farther incursions on that side.

"In the mean time, on the other northern side, the savages made an inroad as far as a plantation of Mr. John Herne, distant 30 miles from Goosecreek, and treacherously killed that gentleman, after he had (upon their pretending peace) presented them with provisions. Upon news of this disaster, a worthy gentleman, Captain Thomas Barker, was sent thither with 90 men on horseback; but by the treachery of an Indian whom he trusted, fell into an ambuscade, in some thick woods, which they must necessarily pass. The Indians fired upon them from behind trees and bushes. The English dismounted, and attacked the savages, and repulsed them; but having lost their brave commanding officer, Mr. Barker, and being themselves in some disorder, made their retreat. Upon this advantage, the Indians came farther on towards Goosecreek, at news of which, the whole parish of Goosecreek became deserted, except two fortified plantations; and the Rev. Dr. Le Jeau, the society's missionary there, fled to Charles-Town.

"These northern Indians being a body of near 400 men, after attacking a small fort in vain, made proposals of peace, which the garrison unwarily hearkening to, admitted several of them into the fort, which they surprised and cut to pieces, the garrison consisting of 70 white people and 40 blacks; a very few escaped. After this they advanced farther, but on the 13th of June, Mr. Chicken, the captain of the Goosecreek company, met and attacked them, and after a long action, defeated them, and secured the province on that side from farther ravages.

"The society received these calamitous relations from Carolina with much concern, both on account of the distress of the inhabitants and of their missionaries. They thought it incumbent on them to do something towards the relief of the latter, who were sent by them to those places. Accordingly a letter was wrote to all the missionaries, acquainting them how sensible the society was of the hardships they underwent, and that they had agreed

to give half a year's salary to each of them as a gratuity, for their present assistance. That this bounty might be paid them with all speed, a letter was wrote by the same conveyance to Colonel Rhet, a worthy gentleman in that country, desiring him, on the account of the society, to pay each of their missionaries and schoolmasters half a year's salary; and in case the other clergy of the colony, who were not missionaries, should be in great straits upon account of this public calamity, he should also pay each of them a sum not exceeding £30 sterling; which the society presented them towards their support; and that he might draw upon their treasurer for all such sums paid. Colonel Rhet was pleased very kindly to pay all the missionaries who applied to him the money the society had directed; and also to the Rev. Mr. Lapiere, and Mr. Richburg, two French ministers, who were not employed by the society, £30 each; they were both just preparing to quit the country, on account of their great want, but were prevented by no seasonable a relief through the society's bounty.

"Having given the reader this short relation of the Indian war, which brought so much confusion on the religious as well as civil state of this growing colony, I shall now resume the first subject, and continue on the account of the labours of the missionaries in each parish. The inhabitants of the parish of St. Helen's, in Port-Royal-Island, before mentioned, had been all drove from their settlements by the Yammoesees; but upon the suppressing of the Indian ravages, the people returned to their plantations. They were encouraged to do so, the sooner, because Port-Royal-Island had a very capacious and safe harbour, and was likely to become a place of great trade, as being a commodious station for shipping, and the country around affording plenty of all provisions. Here are now computed to be above 70 families. They obtained a considerable sum of money from the government there, towards building a church, to which several worthy gentlemen added contributions, and in the year 1724, built a



small church, a neat brick building, in length, from the west end to the chancel, 40 feet, and in breadth 30; the chancel is 10 feet square: the communion table, pulpit, desk, and some pews, are made of cedar. There was a pressing occasion for having a church here, because the inhabitants of this parish live at a great distance from each other, and the nearest of them at least 40 miles distant from any other parish church. The people, when they began to build their church, requested the society to send them a missionary. The Rev. Mr. Lewis Jones was appointed hither in the year 1725. He hath behaved himself worthily in the discharge of all the duties of his mission, and instructed several grown persons in the Christian faith, and admitted them to baptism. He continues still here."

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*For the Christian Journal.*

*Convention of Virginia.*

THE annual convention of the Protestant Episcopal Church in the diocese of Virginia, was held in the church in the town of Petersburg, from Thursday, May 15th, to Saturday, May 17th, 1828. There were present the Right Rev. Richard C. Moore, D. D., bishop of the diocese, and 31 clerical members, and 37 lay delegates. Morning prayers were read by the bishop, and a sermon preached by the Rev. William Meade, D. D., after which, John G. Williams, esq., acting as secretary, Bishop Moore delivered his address. [See page 239 of present volume.]

The following resolution was then passed:—

"*Resolved*, That the members of this convention will wear crape on their left arm during the session, and for thirty days thereafter, in token of their high respect for the late Dr. Wilmer, and that the secretary be requested to cause to be procured, out of the contingent fund, as much crape as may be necessary for the use of the clergy."

The Rev. Reuel Keith, D. D., the Rev. Edward R. Lippit, the Rev. William Jackson, the Hon. Bushrod Washington, Mr. John Hooff, and Mr.

Edmond J. Lee, were elected the standing committee for the ensuing year. And the Rev. John Grammer, and the Rev. John P. McGuire, were elected trustees of the Theological School of Virginia, to supply the vacancies occasioned by the death of the Rev. William H. Wilmer, and the Rev. Oliver Norris.

The Rev. William Meade, D. D., the Rev. Reuel Keith, D. D., the Rev. Edward C. McGuire, the Rev. Nicholas H. Cobbs, Dr. Carter Berkeley, Mr. Philip Nelson, Mr. Hugh Nelson, and Mr. James M. Garnett, were elected delegates to the next General Convention.

The committee on the state of the church in the diocese made a report, chiefly in relation to the subject proposed in the closing paragraph of the bishop's address; to which there appearing constitutional objections, the committee recommended the adoption of a resolution that notice be given to the several vestries of the parishes, that it is proposed at the next convention to alter the 6th article of the constitution; which resolution was accordingly adopted.

The committee to whom was referred the communication of the managers of the Bible Society of Virginia, requesting the co-operation of the convention in their purpose of supplying the destitute parts of the state with copies of the sacred volume, made a report, incorporating the following resolutions, which were unanimously passed:—

"*Resolved*, That this convention do most fully approve of the holy enterprise of said society, and earnestly recommend it to the patronage and aid of the various parishes and churches of this diocese. And,

"*Resolved further*, That the members of this convention will, in their individual capacity, promote the accomplishment of the above mentioned truly Christian purpose, according to their means and opportunities."

The trustees of the Theological Seminary of Virginia made their report, which chiefly relates to their new establishment in the neighbourhood of Alexandria. They also state, that

"during the past session seventeen students have been under the care of the professors, though only fourteen are to be considered as properly members of the seminary, the remaining three being engaged in preparatory studies, which will qualify them to enter at some future period."

From the parochial reports we should infer that the church is gradually rising in strength in this diocese. Sunday schools are in successful operation in most of the parishes; but we regret to notice only one of them, that connected with the *Monumental church*, Richmond, of which the bishop is rector, and the Rev. Robert B. Croes assistant, reported as in connexion with the General Protestant Episcopal Sunday School Union. And it is with equal regret that we have looked in vain for some favourable notice of this highly important institution both in the proceedings of the convention and in the pastoral addresses of the bishop. We gather from the registers in the parochial reports, which do not appear to be kept in all the parishes with sufficient precision, the following aggregate:—Baptisms (36 adults, 451 infants) 487—marriages 161—communicants 2,130—funerals 189.

A list of the clergy is appended to the journal, making 48 in number including the bishop; and a note is added, stating that the name of the clergyman at Wheeling is not known to the publisher, so that the whole number is 49.

The next convention is to be held in the town of Charlottesville, on the Wednesday before the third Thursday\* in May, 1829.

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*For the Christian Journal.*  
*Convention of Maryland.*

THE annual convention of this diocese was held in St. Ann's church, Annapolis, on the 4th, 5th, and 6th days of June, 1828. There were present forty presbyters and five deacons, and forty-six lay delegates, representing as many parishes. Divine service was performed by the Rev. Mr. Hawley, and a sermon preached by the Rev.

Mr. Tyng. The Rev. Dr. Wyatt was elected president, and Mr. Richard M. Hall was re-elected secretary, and Mr. Robert Neilson was appointed assistant secretary.

An effort was made to fill the Episcopal chair, vacant by the lamented death of the Right Rev. Dr. Kemp. The Rev. John Johns and the Rev. Dr. Wyatt were put in nomination, but the votes of a constitutional number of the clergy not appearing for either, the subject was referred to the next annual convention.\*

At the desire of the parishioners generally, signified by the petition of the vestry of St. Paul's parish, Baltimore, Christ church, in that parish, was separated from its connexion with St. Paul's, and formed into a separate parish.

The standing committee presented to the convention the following communication from the board of directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, viz.

\* In voting for a bishop, the constitution of the church in Maryland, like that of some other dioceses, requires a nomination by the clergy, and a vote on that nomination by the laity. Consequently, where the clergy make no choice, the votes of the laity are not taken. Two thirds of the votes of the clergy were necessary to a choice. There were 42 votes taken, of which Mr. Johns had 24, and Dr. Wyatt 18. The constitutional majority, therefore, was not given to either candidate, and the votes of the laity, consequently, were not taken. From the disparity, however, above appearing, it may be thought, and we believe has been said, that Mr. Johns was the most popular candidate. As it respects the convention this was not so. This appears in the election of the president, and of the standing committee; an election of great importance, inasmuch as, in a vacancy in the Episcopate of that diocese, the president and standing committee have a species of Episcopal superintendence of the diocese. The election to these stations was by joint ballot of clergy and laity; that is, all the members of the convention. It resulted in the election of Dr. Wyatt, as president, by a majority of seven over Mr. Johns; and in the choice of a standing committee (seven clergymen) all of them favourable to Dr. Wyatt's views of the principles and polity of the church, by, we believe, about the same majority. This shows which was really the most popular candidate; and the one most desired by the representative body of that diocese. We have made these remarks only to counteract an erroneous impression to which some currency has been given.—*Ed. C. J.*

*Communication from the Board of Directors of the Domestic and Foreign Missionary Society.*

"At a meeting of the board of directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, held May 19th, 1828, it was

*Resolved*, That the bishops and ecclesiastical authorities of the several dioceses be requested to recommend to the clergy and congregations to make an annual collection in favour of this society; and that the secretary, annually, forward to them a copy of this resolution."

"True copy from the minutes.

"Test, **GEORGE WELLER**,

"May 30, 1828. *Secretary.*

"The Rev. Doctor Wyatt, President of the Stand. Com. of the Diocese of Maryland.

*Resolved*, That this convention highly approves of the objects and design of the Domestic and Foreign Missionary Society, established by the General Convention, and would urge its claims upon the members of our church.

"And whereas measures have been taken by the said society for establishing permanently a mission at Liberia, on the coast of Africa; this convention would express its deep interest in the success and enlargement of said mission, and its hope that the churchmen of Maryland, in being impressed with the value of the labours of the American Colonization Society, will feel it to be their duty to contribute liberally, in order to provide for the spiritual welfare of the colonists of Liberia, and to diffuse the blessings of Christianity among the neighbouring people."

The following gentlemen were elected the standing committee for the ensuing year:—The Rev. Timothy Clowes, LL. D. (president,) the Rev. Jonathan Judd, the Rev. William M. Stone, the Rev. John G. Blanchard, the Rev. John V. Bartow, (secretary,) the Rev. Levin J. Gilliss, the Rev. John R. Keach: to each of whom is allotted the superintendence of a certain district, the state having, for such purpose, we presume, been divided into seven districts.

The following report was made by the standing committee, acting as a committee on the state of the church:

"The standing committee appointed, at the convention of 1826, to fulfil the duty of the committee on the state of the church, find themselves called to introduce their report of ecclesiastical matters, not usually communicated through them, by a reference to an event indescribably afflictive to the diocese.

"God, the purposes of whose providential appointments are sometimes inscrutable, has seen fit, since the last assembling of this body, to deprive the church, by a sudden and most painful death, of its venerated and beloved diocesan.

"At their first meeting, after this melancholy event, the following proceedings took place:—

"Whereas, since the last meeting of the standing committee of this diocese, it has pleased divine Providence, in an afflicting manner, to remove from the scene of his earthly labours, the venerable and lamented bishop of this diocese; therefore, be it

"1st. *Resolved*, That this committee desire to express their deep affliction in the death of their bishop; and their sympathy with his family and the church in this melancholy event.

"2d. *Resolved*, That, in testimony of respect for his memory, we will wear crape on the left arm for the period of one month; and that it be recommended to the clergy throughout the diocese to do the same.

"Several communications from the standing committee of the Protestant Episcopal Church in Pennsylvania; the Convocation of the Episcopal Clergy of Connecticut; the Bishop and Clergy of Richmond, Virginia, and others; expressing their condolence with the church in this diocese, in the heavy affliction it has been called to sustain by the demise of its lamented bishop, were read; whereupon it was, on motion, unanimously

"1st. *Resolved*, That the standing committee of the diocese of Maryland return their cordial acknowledgments to those standing committees and associations of clergymen of other dioceses,

who have communicated to us the expression of their fraternal sympathies, on the occasion of our late bereavement, in the removal of our venerable bishop.

"2d. *Resolved*, That the president and secretary be requested to answer those communications, and any others of a similar character that may be received; and to testify our grateful sense of the condolence which they express: and also, that they transmit such documents to the family of the late bishop, with such assurances of our sympathy as their situation affectingly suggests.

"During the interval between the last convention, and the period of his death, the bishop had confirmed one hundred and forty-three persons, and also some others in Green Hill church; the number of which he had not ascertained. He had consecrated one church, ordained two clergymen, and admitted one person candidate for holy orders. He had also assisted in the consecration of one bishop; upon his return from which duty it was that divine Providence permitted the calamity to befall him, which was the instrument of inflicting upon the church her deep and lasting sorrow.

"*Ordinations*.—Since the death of Bishop Kemp, the Rev. Mr. J. P. Fenner, the Rev. R. B. Drane, the Rev. Mr. H. V. D. Johns, and the Rev. Mr. W. F. Chesley, have been admitted to the holy order of priests by the Right Rev. Philander Chase, D. D., during his visit to the District of Columbia; and the Rev. William Levington, rector of St. James's church, Baltimore, was admitted to the same office, in Philadelphia, by the Right Rev. William White, D. D., of Pennsylvania.

"*Clergy removed*.—The Rev. George Lemmon, to Virginia; the Rev. Thomas G. Allen, to Pennsylvania; the Rev. Ira Parker, to Virginia; the Rev. Thomas Jackson, to Virginia.

"*Clergy added to the Diocese*.—The Rev. Mr. G. L. Mackenheimer, from Virginia; the Rev. Mr. S. Douglass, from the Eastern Diocese; the Rev. Mr. W. L. Marshall, the Rev. Mr. W. F. Chesley, the Rev. Mr. J. P. Fenner, the Rev. Mr. R. B. Drane,

the Rev. Mr. R. H. Barnes, the Rev. Mr. Henry V. D. Johns, the Rev. Mr. Mervin Allen."

A select committee having been appointed to prepare an address expressive of the feelings of the convention at the lamented death of the Right Rev. James Kemp, late bishop of the diocese, they reported the following:

"*To the Members of the Protestant Episcopal Church in the Diocese of Maryland.*

"Brethren, beloved in the Lord:

"The convention of the church in Maryland, being assembled at their first annual meeting since the decease of the Right Rev. James Kemp, their late diocesan, in officially announcing to the diocese that the Episcopal chair is vacant, feel themselves called upon to testify the sentiments of affection and respect with which they cherish his memory, of sorrow and lamentation under their bereavement, and of apprehension in reflecting upon those evils which often attend a church deprived of its accustomed jurisdiction.

"To you, bereaved brethren, who all knew our late Right Rev. Father; and knowing, could not but respect and love him, we tender an affectionate and sympathizing condolence. The lapse of more than half a year since the lamented event, has only served to disclose to us the extent of the loss which the church has sustained; though, when we recollect the blessedness of those who depart hence in the Lord, we are forbidden to grieve with overmuch sorrow. Amidst all the difficulties in which this event has involved us, and all the uncertainties of the future, we find comfort in the reflection, that our venerated bishop, in dying to us, has ceased to be mortal, and that his happy spirit has joined the noble army of martyrs, and the glorious company of the apostles, in praising the God of our salvation.

"Beloved brethren, remember him who has had the rule over you; who has spoken unto you the word of God; whose faith follow; considering the end of his conversation.

"Even without this apostolic injunction, how could we fail to remem-

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ber, with affectionate sensibilities, one who, during the exercise of his Episcopal office, for more than thirteen years, never forgot his duty to us? His unwearied labours, his fervent prayers, his instructive example, his holy admonitions, were for us; and in imitation of his divine Master, the great Bishop of souls, when the hour was come that he should depart out of this world, us, whom he loved in life, he continued to love even until death. For, when he approached the last moment, strong in faith, and patient during his excruciating pangs, he prayed for us all. His sufferings were severe; but he endured as seeing him who is invisible. In those few hours which he survived the injury that deprived him of life, and us of our beloved father and friend, he showed, that though a true Christian may be called suddenly, yet he cannot be unprepared for the solemn event. Of all those who were present in the chamber of death, he alone was composed; he alone was happy. 'It is the happiest moment of my life,' was the pious and sublime sentiment of our dying bishop. He would not die without testifying, in the hour of dissolution, the value of that religion he had preached in life, and the consolations of which he richly experienced in death. As a father, he prayed for his family—and let us also, beloved brethren, pray for them. As the minister of a congregation, he committed them to the care of the heavenly Shepherd. As a colleague in the sacred office, he prayed for him who was to succeed him in the charge of his beloved parish. And, extending his regards, he prayed for his diocese; but here his voice faltered, and the intensity of his solicitude, in relation to this subject, recommends to us to reiterate his prayer, in behalf of the church, with peculiar devotion. Let it, then, be our constant supplication to Almighty God, in which may we have the devout concurrence of all our sister dioceses, that he will graciously guide and bless this church in the days of her bereavement; that he will unite the minds of the clergy and the people in favour of those things which make for peace; that he will, in his own good time, raise up for us a successor in the Epis-

copal office, who, taking heed to himself, and to all the flock over which the Holy Ghost shall make him an overseer, shall feed the Church of God, which he hath purchased with his own blood. Pray, O! pray for the peace of Jerusalem, under the consoling assurance, that they shall prosper that love her.

"Beloved brethren, we know not how to express all we would on this occasion; and, therefore, we recommend to you to unite with us in solemn prayer to the Father of mercies, and the God of all consolation.

"O Almighty God, who has knit together thine elect in one communion and fellowship in the mystical body of thy Son, Jesus Christ our Lord, grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for all those who unfeignedly love thee, through Jesus Christ our Lord. Amen.

"Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

"IN CONVENTION, at Annapolis,  
June 6th, 1828."

The vestry of St. John's church, George-Town, District of Columbia, having made a communication to the convention, a committee was thereupon appointed, who made the following report:—

"Whereas, in the course of Providence, it sometimes occurs that ministers of the church are deprived, by age or infirmities, of the power of prosecuting the great objects of their calling; and whereas the faithful and diligent performance of their professional duties precludes the possibility of making any exertions to avert the want and sufferings too often attendant upon old age, or a debilitated constitution; therefore, this convention recommend to the serious consideration of the church, the propriety of making some provision for the wants of this class of her clergy; and for this purpose, suggest the following plan, that its provi-



sions may be deliberated upon, and the next convention prepared to decide upon its expediency, or in expediency.

*"Resolved,* That a society be formed, to be called the Society for the Relief of Aged and Infirm Ministers of the Protestant Episcopal Church of Maryland.—The following constitution is respectfully submitted:—

"1st. The annual subscription of — dollars shall constitute a member.

"2d. The rectors and vestries of the parishes of this diocese shall be authorized to receive subscriptions, and further the objects of this society, by collecting in church, or otherwise.

"3d. The funds of this society shall be placed under the controul and direction of the Corporation for the Relief of Widows and Orphans of Clergymen of the Protestant Episcopal Church.

"4th. Clergymen becoming members of this society, by the payment of an annual subscription of one, five, ten, or twenty dollars, shall be entitled to relief in the manner provided for by the act incorporating the Widow and Orphan's Society of this Church.

"5th. Laymen paying five dollars annually, or twenty dollars at one time, shall be entitled to vote in the distribution of the funds of this society, and to recommend persons to the consideration of the society for relief.

"6th. The business of this society shall always be transacted at the annual meeting of the Corporation for the Relief of Widows and Orphans of the Clergy of the Protestant Episcopal Church of Maryland."

The following resolution was passed:

*"Resolved,* That this convention highly approve the course adopted by the board of managers of the Domestic Missionary Society, in appointing an agent to visit the different parishes of this diocese, for the purpose of forming auxiliary societies, and that each member of this convention pledges himself to aid and assist the said agent to the utmost of his ability."

In reference to the General Protestant Episcopal Sunday School Union, the following preamble and resolution were read, approved, and ordered to be

inserted on the journal of the convention:—

"Whereas, in the opinion of this convention, the General Protestant Episcopal Sunday School Union, established with happy unanimity during the session of the last General Convention of our church, and since conducted with much efficiency and success, is an institution promising much benefit to the cause of true religion and the Church of Christ; wherefore,

*"Resolved,* That the aforementioned institution be, and hereby is, recommended to the patronage and support of members of the Protestant Episcopal Church in this diocese. It is further

*"Resolved,* That it be recommended to the several Sunday schools, established by the several congregations in this diocese, to connect themselves with the said Protestant Episcopal Sunday School Union."

The parochial reports show, on the whole, a gradual improvement in the state of the church in this diocese. Some of the reports, however, are destitute of registers, and of course the numbers given fall short of the actual aggregate. We collect from them the following:—Baptisms (adults 15, children 1,175) 1,190—marriages 276—communicants 2,184—funerals 426.

The session was closed with prayer and benediction by the president.

The list of clergy appended to the journal, and dated June 15, 1826, makes the whole number 53.

We cannot dismiss this article without stating, that from some cause not to be accounted for, we were never supplied with a copy of the journal of the convention of this diocese for 1827, and of course an abstract of that journal is wanting on our pages.

#### Washington College.

At the second annual commencement of this institution, on the 7th of August last, twelve young gentlemen, then composing the senior class, received the degree of Bachelor of Arts. It is said the exercises were attended in the Central church by one of the largest and most respectable audiences that ever assembled in the city of Hartford; and that the performances exhibited a very creditable degree of spirit and talent. At the meeting of the

trustees on the evening previous to the commencement, the Rev. Samuel F. Jarvis, D. D., was elected professor of oriental languages and literature; John Smyth Rogers, M. D., to succeed Professor Hall in the departments of mineralogy and chemistry; and the Rev. Norman Pinney, A. M., adjunct professor of ancient languages.

At the late commencement of Yale college, the degree of Doctor of Divinity was conferred on the Rev. William H. De Lancey, provost of the university of Pennsylvania.

#### EPISCOPAL ACTS.

##### *In the Diocese of Connecticut.*

Christ church, Middle Haddam, was consecrated to the worship of Almighty God by the Right Rev. Bishop Brownell, on Thursday, the 11th of September, 1828. The sermon was preached by the bishop, who also administered confirmation to six persons. During his late visitation the bishop likewise confirmed at Essexborough seven persons, at New London 11, and at East Haddam 19.

##### *In the Diocese of New-York.*

On Sunday, the 3d of August, St. Mary's church, West Charlton, was consecrated by the Right Rev. Bishop Hobart; and on the next day, Monday, in St. Paul's church, Charlton, the Rev. Edward Davis, deacon, the minister of the said church, was admitted by the bishop to the holy order of priests. On Tuesday the 5th, the bishop officiated in the village of New Amsterdam; and on Friday, the 8th, was expected at Cooperstown, Otsego county, to admit the Rev. Frederick T. Tiffany, deacon, to the office of priesthood.

The new Episcopal church in Troy was consecrated, by the name of St. Paul's church, to the service of Almighty God, on Saturday, August 16th, in presence of numerous assemblage, who had collected from this and Albany city, and the adjoining towns, to witness the interesting ceremony. Bishop Hobart, accompanied by a number of Episcopal clergymen from this and other states, the rector and vestry of the church, proceeded, at 11 o'clock in the morning, to the new structure, where he performed, in a solemn and striking manner, the impressive service prescribed for such occasions. Morning prayers were read by the Rev. Mr. Stebbins, and a sermon, adapted to the subject of the day, and distinguished by the usual fervid earnestness and animated eloquence of the author, was delivered by the bishop. After dwelling on the reverence due to places of public worship by their appropriation to the service of him whom the heavens of heavens cannot contain, he alluded, in an interesting

sketch, to the origin and gradual growth of the congregation then before him. He paid a just tribute to the zeal and piety of an individual whose monument was in sight of his hearers, and still more deeply engraved upon their hearts, as well as to the uniform orthodoxy and persevering labour of their pastor, and attributed to their united efforts under God, the existence of their flourishing condition. He entreated them, in a feeling tone, to preserve the recollection of his instructions when he should be no more, and thus never permit the house to be perverted to any other use, than that, to which, as the minister of God, he had devoted it. He afterwards administered the rite of confirmation, preceded and followed by suitable addresses to the recipients, to 36 candidates for that ordinance. Although nearly four hours were occupied in these services, the large concourse which listened to them was held in the most profound attention, and appeared deeply affected by their imposing solemnity. The bishop continued in the city through the next day, and preached twice with no less effect, and to audiences but little less numerous.

St. Paul's church was organized in the winter of 1804, and a small building erected for their accommodation during the ensuing summer. The present rector, under whose auspices it was thus far advanced, was regularly instituted the following year. At the first celebration of the holy communion, only five persons were found to constitute a society, which, from such unpromising beginning, has attained its present magnitude.

On Monday the pews in the church were offered for sale, and 100 of them were sold for about \$38,000. All the pews remaining unsold, will be rented for the term of one year.

The new church is built of a dark dove-coloured lime-stone, and in what is commonly called the Gothic style. The basement is laid in regular courses, and the stones are *hewn*, as are the corners of the building, and the jambs of the doors and windows. The walls are of *hammered* stone laid in mortar. The main body of the church is 103 feet by 70. At the west end is a tower 24 feet square, projecting 12 feet from the face of the wall, and 100 feet high. The basement is 5 feet thick at bottom, 3 feet at top, and 9 feet high, on which the walls are raised 38 feet. There are 5 windows on each side, and 3 in the east end, each 25 feet high by 8 feet wide, except the great window over the altar, which is 40 feet high and 20 feet wide. Inside, clustered columns support the galleries and the ceiling, which latter is turned into Gothic arches, ornamented with ribs and roses of stucco. The altar-front, the pulpit, the breast-work of the galleries, and the pews, are beautifully

painted in imitation of British oak. There are 140 slips on the lower floor, and 70 in the side galleries, besides the seats in the organ-loft, where a new and powerful organ is already put up, and assisted to swell the dedicatory anthem. The new bell, which is an excellent one from Hanks' foundry, and is swinging in the tower, weighs 22 cwt. The neat stair-case behind the pulpit leads down to a spacious vestry-room, in the basement, into which there is also a door in the rear wall; the court is paved all around the church with broad flags, and the whole is enclosed by a neat fence of three rails with balusters. The church, exclusive of organ, bell, and furniture, cost \$29,000. The master mason was Mr. James M'Farland; the master carpenters, Messrs. Corey & M'Rae.—*Troy paper.*

On Sunday, the 10th of August, the Right Rev. Bishop Hobart officiated in this village in the morning, afternoon, and evening; and in the at-ge that night proceeded to Brownville, where he officiated on Tuesday morning, and at Sackett's Harbour in the afternoon, where confirmation was administered. In the morning the church at Brownville was consecrated. The next day at Brownville, the bishop administered confirmation to 18 persons, and admitted the Rev. William Linn Keese, deacon, the minister of the Episcopal Church in that village, to the holy order of priests; delivering a suitable sermon, an address relative to confirmation, and an exhortation relative to the priest's office. In the afternoon the bishop officiated at Watertown. In these services he was assisted by the Rev. Mr. Anthon of Utica, and the Rev. Mr. Rogers of Turin.

In the rise and establishment of the Protestant Episcopal Church at Brownville, there are some circumstances worthy of notice. The extravagancies which had marked what was called a "revival of religion" in that place, so disgusted almost all the reflecting part of the people who were accustomed to attend the prevailing worship, that they were induced to examine the character, doctrines, and institutions of the Protestant Episcopal Church. Episcopal service was only once performed there previously to the visit of Bishop Hobart, two years ago. At this time, so little acquainted were the people with the liturgy, that the clergymen who attended him, were the only persons who repeated the responses. The Rev. Mr. Keese, then just admitted to deacon's orders, remained in the village. And now the place of worship, a large and commodious stone building, has, with the consent of the proprietors, become the property of an Episcopal congregation, who were duly organized. The congregation audibly and devoutly joined in the service; several heads of families, with their children of suitable age,

were confirmed, and the communion was administered to about 30 persons. There are few, if any places, where a more enlightened attachment subsists to the Protestant Episcopal doctrines and institutions among the great body of the inhabitants.

In the conclusion of the sermon which he preached, the bishop alluded to these circumstances. A person who was present procured a copy of this part of his discourse, which is here subjoined.

"It is with no common emotions that I unite in the present solemnity. My attachment to the church of which I am a minister, much more elevated than that which binds an individual to a peculiar party, merely because circumstances have united him with it, is excited and cheried by the conviction which daily observation and reflection strengthen, that correct and truly evangelical in her doctrine, apostolic in her ministry and ordinances, primitive, sober, and fervent in her worship, she is a sound portion of the Church of the Redeemer. In addition to this her divine origin and elevated character, I consider her in that origin and character the best safe-guard of the faith once delivered to the saints, the most effectual barrier against the corrupting contagion of heresy, and the desolating flood of fanaticism, and destined to be the final asylum of that pure, rational, and permanent piety, which is the only security of social order and prosperity, and the only blessed source of personal virtue, consolation, and happiness. With these views and these feelings—(they may be erroneous, but truly they are honest,)—I cannot but earnestly seek her extension and prosperity, pray for her peace, and labour for her advancement. Greatly then must I rejoice to see her rise, as in this important village, where till but lately she was unknown, and rise, I trust in God, to increase and to flourish. I cannot but rejoice to see her deeply, and I hope permanently seated, not in the prejudices and passions of ignorant party zeal, but in the understanding, and best and liveliest affections of those who have examined her character and claims, who have marked well her towers and bulwarks, and ascertained that they rest 'on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.' Thanks to God for what he hath done for his Church; for the vineyard his own right hand has planted."—*Oneida Observer.*

On Thursday, the 4th of September, the new church of St. Paul's, at Mayville, the county town of Chautauque county, was consecrated by the Right Rev. Bishop Hobart, who preached on the occasion and administered confirmation. He also admitted the Rev. Rufus Murray, deacon, the minister of the congregation, to the

holy order of priests. The bishop was assisted in the services of the day by the Rev. Mr. Searle, of Buffalo, and the Rev. Mr. Hall of Ashtabula, Ohio.

On Tuesday the 23d, the bishop consecrated St. James's church, Skaneateles, Onondaga county, and preached a highly impressive sermon on the occasion to a crowded assembly. He was assisted in the service by the Rev. Dr. Rudd, of Auburn, the Rev. Mr. Hickox, of Manlius, the Rev. Mr. Hinton, of Onondaga, and the Rev. Mr. Hollister, the rector of St. James's church, Skaneateles.

On Saturday, the 27th of September, in St. Matthew's church, Unadilla, Otsego county, on the Susquehanna, the Rev. Norman H. Adams, and the Rev. Edward Andrews, deacons, were admitted by the Right Rev. Bishop Hobart, to the holy order of priests.

On the following day, Sunday, St. Paul's church, Colesville, Broome county, on the Susquehanna, was consecrated by the bishop. Confirmation was administered at Unadilla to 13, and at Colesville to 31 persons. On these occasions the Rev. Mr. Wheeler, of Butternuts, the Rev. Mr. Huse, of Binghamton, the Rev. Mr. Bush, of Oxford, the Rev. Mr. Punderson, of Colesville, and the Rev. Mr. Hutchins, of New-Milford, Pennsylvania, were present.

On Wednesday morning, the 1st of October, the bishop returned to the city, after a long, extensive, and most laborious visitation of the more distant portions of his diocese; and at 11 o'clock attended in Trinity church in this city, where he admitted to the holy order of deacons, Mr. Antoine Verren. This gentleman, who had been, for several years, most respectably and usefully engaged in the pastoral duties, as minister of the Protestant Church at Perney, in France, having received a call to the French church Du St. Esprit, in this city, arrived here about thirteen months ago. A canon, however, of the Protestant Episcopal Church, requiring a residence of one year in this country, before a foreigner can receive orders in that church, rendered it necessary to postpone his ordination.—Mr. Verren was admitted to priests' orders in St. Stephen's church, in this city, on Sunday, the 5th of October; and we understand he is to be instituted as rector of his parish on Saturday, the 11th instant.

#### *In the Diocese of Pennsylvania.*

On the 10th Sunday after Trinity, August 10th, in Trinity church, Pittsburgh, the Right Rev. Bishop Onderdonk admitted Messrs. John W. James and John T. Adderly, to the holy order of deacons.

On Saturday, the 16th of August, 1828, a new church, lately erected in the flourishing village of Meadville, was consecrated to the service of Almighty God, by

the Right Rev. Bishop Onderdonk, by the name of Christ church. Several clergymen from other places were present, and assisted in the services and solemnities, which were highly interesting and impressive. The petition and instruments of donation and endowment were presented by Jared Shattuck, esq., one of the church-wardens. The sentence of consecration was read by the Rev. Charles Smith, rector of the church. Morning prayer was read by the Rev. John Hall, minister of St. Peter's church, Ashtabula, Ohio; and an impressive and appropriate sermon delivered by the bishop, from 1 Kings viii. 29, "*My name shall be there.*"

The building is a beautiful structure in the Gothic style; of brick, but painted so as to resemble dark coloured stone. On Sunday, the 17th, the bishop administered the holy rite of confirmation to between 40 and 50 persons, and preached a sermon applicable to the subject. On Monday evening, the bishop preached again. On Wednesday, (having on Monday and Tuesday visited Waterford and Erie,) the bishop, in the same church, admitted to the holy order of deacons, Mr. William Hilton; confirmed eight persons in addition to those confirmed on Sunday; and administered the holy communion to upwards of 30 persons. Morning prayer was read by the Rev. Charles Smith, the rector; and the bishop preached on the subjects of the church and the ministry.

This being the first time in which any episcopal offices have been performed in that quarter of the country, their celebration excited much attention, and were witnessed by crowded congregations. The sermons of the bishop were forcible, instructive, and eloquent. They set forth the principles and views of the church, in relation to the subjects to which they related, in a manner calculated to remove the prejudices of the ignorant, and to increase the attachment of those who were correctly informed; and it is within the knowledge of him who writes, that both effects were produced in several instances. Upon the whole, this visitation of the bishop has given not merely satisfaction, but delight; and may confidently be looked to as tending, by the blessing of God, to much good.

It is but a very short period since the services of the church were heard for the first time in this district of country. Now has it one of the handsomest village churches in this diocese; and a zealous and increasing congregation. Let this be encouragement to the surrounding villages to follow the example of Meadville. Too much praise cannot be given to the Rev. Charles Smith, under whose directions, and by whose efforts, these effects have been principally produced. And it

affords another proof of the beneficial tendency of that most excellent institution, the *Society for the Advancement of Christianity in Pennsylvania*, as whose missionary that reverend gentleman has laboured there.—*Church Register*. J.

*In the Territory of Michigan.*

On Sunday, the 24th of August, 1828, St. Paul's church, in this city, was consecrated to the worship and service of Almighty God, by the Right Rev. John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New-York, by whom the corner stone of this building was laid in the summer of 1827.

The sentence of consecration was read by the Rev. Eleazar Williams, missionary to the Oneida Indians in the vicinity of Green Bay, and the morning service was performed by the Rev. Addison Searle, of Buffalo. An appropriate and eloquent sermon was preached by Bishop Hobart; after which he delivered an address on the subject of confirmation, and then administered this rite to twelve persons belonging to the congregation of St. Paul's. Evening prayer was read by the bishop, and a sermon was then delivered by the Rev. Mr. Searle. The writer of this article feels greatly gratified and favoured by the Episcopal care that has been extended to St. Paul's church, Detroit, in which feeling he believes the congregation cordially unite. And if a large assemblage be any proof of general interest in religious services, such a testimony was afforded on the occasion of the consecration in the crowded courts of this holy and beautiful house.

This edifice is sixty feet in length, and forty in breadth; the height of the walls from the foundation is twenty-four feet, and the elevation of the tower is sixty feet. The pews are forty in number; sixteen that are square adjacent to the walls, and twenty-four in the centre that are single. The pulpit and desk are opposite to the entrance, and in front of them is the chancel, raised nine inches above the level of the floor. The whole cost of the church is about four thousand five hundred dollars.

In the emphatic language of him whose "hands laid the foundation of this house, and whose hands also finished it," the preparer of this communication expresses his joy and gratitude at "the completion of a building which is an ornament to this interesting town, and a memorial of the pious liberality and zeal" of the Protestant Episcopal inhabitants of Detroit—"the first erected in a Territory, which, as in other parts of our flourishing country, will ere long exchange its forests for cultivated fields, and the solitude of its wilds for the bustle of busy towns, and

the hymns of temples in which are celebrated the praises of the Most High."—*Detroit Gazette*.

*Church in Penfield.*

On the 13th of August, 1828, a number of the inhabitants of the village of Penfield, Monroe county, New-York, attached to the Protestant Episcopal Church, assembled and formed themselves into a religious society, by the name of "The Rector, Wardens, and Vestrymen of Trinity Church in the Town of Penfield." A sermon was preached on the occasion by the Rev. Francis H. Cuming, rector of St. Luke's church, Rochester, and an impressive address delivered by the Rev. Ezekiel G. Gear, rector of the parish.

*Trinity Church, Boston.*

On Monday morning, the 16th of September, 1828, at eleven o'clock, the corner stone of the new edifice, now erecting on the site of the ancient building, was laid by the Rev. Dr. Gardiner, the rector of the church, with appropriate ceremonies. Prayers were offered by the Rev. Mr. Doane, the assistant minister; and an address delivered, and the audience dismissed, by the reverend rector. A silver plate, bearing the following inscription, (together with a number of the Episcopal Watchman, and Columbian Centinel, containing the most important chronological memoranda of the parish, and several pieces of the current silver coin of the United States,) was enclosed in a glass case, with envelopes of tin and of lead, and deposited under the stone:—

**TRINITY CHURCH,**

Built A. D. 1734. Rebuilt A. D. 1828.

Right Rev. Alexander Viets Griswold, D. D.,  
*Bishop of the Eastern Diocese.*

Rev. John Sylvester John Gardiner, D. D.,  
*Rector.*

Rev. George Washington Doane, A. M.,  
*Assistant Minister.*

Edward Hutchinson Robbins, jun., esq., and  
George Brinley, esq., *Wardens.*

John Trecothick Aphorp, esq., George Brinley, esq., John Hubbard, esq., William Dehon, esq., Joseph Head, jun., esq., William Davis Schier, esq., and Edward Hutchinson Robbins, jun., esq., *Building Committee.*

The plan of the church was designed by  
George Watson Brimmer, esq.

The corner stone was laid September 15, 1828.

Thus has the building of Trinity church been commenced, and the "Chief Corner Stone" laid, in the name and strength of God. May his blessing be on the undertaking, and on all who are concerned in it, until finally the "Head Stone" be brought forth "with shoutings, crying, Grace, grace unto it!" In compliance with ancient usage, the names of the bishop of the diocese, of the clergy of the parish, of the



building committee, and of the author of the plan, have been deposited beneath the corner stone, for the satisfaction, should the crumbling touch of time, or the rude shock of violence, disinter them, of those who shall come after.—*Epis. Watchman.*

### Obituary Notices.

CHARLES MANNERS SUTTON, D. D.

Died at Lambeth Palace, on the 21st of July, 1828, in the 74th year of his age, the right Honourable and Most Reverend Charles Manners Sutton, D.D., Lord Archbishop of Canterbury, Primate of all England, and Metropolitan. His grace was educated at Emmanuel college, Cambridge. He took the degree of Bachelor of Arts in the year 1777; and in 1791, he was appointed to the deanery of Peterborough. In the following year he was consecrated to the see of Norwich, with which he held the deanery of Windsor; and on the death of Dr. Moore, in 1805, he was placed over the province of Canterbury.

*The Rev. ABRAHAM BEACH, D. D.*

Died at his seat, near New-Brunswick, New-Jersey, on the 11th of September, 1828, the Rev. Abraham Beach, D. D., in the 89th year of his age. He was born at Cheshire, in Connecticut, on the 9th of September, 1740; and received his education at Yale college, taking the degree of A. M. in 1760. After qualifying himself for holy orders, he repaired to England for the purpose of receiving Episcopal ordination. On Sunday, the 17th day of May, 1767, he was made a deacon, by John Ewer, bishop of Llandaff, in the parish church of St. Anne, Westminster; and on the 14th of the following month, was ordained a priest, to officiate in the province of New-Jersey, by Richard Terrick, bishop of London, in the chapel royal at St. James's Palace. For seventeen years he filled the office of rector of Christ church, New-Brunswick, New-Jersey, and then, in 1784, accepted the appointment of assistant minister of Trinity church, in this city. At the commencement of Columbia college in 1789, he received the degree of D. D. In 1811, when Bishop Benjamin Moore, the rector of Trinity church, became, by a paralytic affection, unable to discharge the functions of his office, Dr. Beach was appointed assistant rector; and continued to fill that station until, in 1813, the infirmities of age induced him to retire from all public employment, to his estate near New-Brunswick. There were spent, in dignified and peaceful retirement, and in the enjoyment of the respect and affection of his family and friends, the last fifteen years of his protracted life.

There are many in this city who cherish the most pleasing recollection of the peculiarly parental, affectionate, and kind deportment which characterized this venerable servant of the altar in his pastoral intercourse; and which, measured by no other rule than the dictates of pastoral duty, and the indulgence of pastoral feeling, embraced alike the young and the aged, the poor and the rich. The writer of this loves to dwell on the recollection of the uniform kindness, condescension, and affection, which, when yet a boy, excited, in behalf of his good old pastor, the warmest emotions of reverence and love.

Long familiarized to the awful subject of death, and habitually prepared for it, it could not, though it came at last suddenly, have otherwise than proved the rich blessing which it ever is to those who have a personal interest in that great atonement, and that saving grace of God, which deprive death of its sting, and give the victory over the grave.

*The Rev. HUGH C. BOGGS.*

Died in Spottsylvania county, Virginia, on the 17th of September, 1828, the Rev. Hugh C. Boggs, formerly rector of Berkeley parish, in the same county.

THOMAS THORNTON GROSHON.

Departed this life on Friday, the 3d of October, 1828, in the 27th year of his age, Mr. Thomas Thornton Groshon, of this city, a candidate for orders in the Protestant Episcopal Church. In our next we hope to present our readers with a more full account of this truly pious and excellent young man.

MR. BARNABAS SPRAGUE.

Died in Great-Barrington, Massachusetts, on the 16th of July, 1828, Mr. Barnabas Sprague, aged 74 years. In the death of this worthy man and exemplary Christian, the church has sustained a loss which will long be felt and deeply lamented; and society deprived of one of its best members and brightest ornaments.

Mr. Sprague was one of the oldest inhabitants of the town in which he resided, and in which he spent the greatest part of a long life of usefulness. He was also an influential officer in the parish to which he belonged. Though not born and educated an Episcopalian, and in the early part of his life a stranger to the doctrines and principles of the church, he was afterwards led to serious and candid examination of her peculiar claims to regard; and the result of this examination was a firm conviction in his mind of her pure, spiritual, and apostolic character. Accordingly, about the year 1800, he became united to the church, together with a

numerous family, by the initiatory and solemn rite of baptism. From this interesting period he continued a constant and devout attendant on all the ordinances of the sanctuary. As an Episcopalian, he was zealous and consistent; and while he advocated the principles of the church, as exemplified in the nature of her government, and in the order of her worship, it was not in a strict observance of the external forms of religion that he placed his hopes of acceptance with his God. The following account from one who attended him, and administered to his spiritual comforts during his last illness, while it affords consoling evidence of the purity of his life, speaks more fully of the triumphs of the Christian, as exhibited in him in view of his approaching dissolution:—"He appeared resigned to the divine will, and seemed to enjoy the inexpressibly sweet consolation of a well-spent life; and derived a comfortable support from the consolations of the Christian faith, in charity with the world, and with a strong discriminating view of the doctrines of grace and salvation through the merits of the Lord Jesus Christ, as distinctly taught in the church. We trust he has fallen asleep in Christ, and rests in joyful expectation of a glorious and blessed immortality."—*Epis. Watchman.*

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*The Rev. JACOB OSON.*

Died on the 8th of September, 1828, at New-Haven, the Rev. Jacob Oson, a respectable coloured man, of whose ordination, as missionary to Liberia, an account was given at page 92 of our present volume. Thus has God, in his wisdom, disappointed the sanguine hopes which had been indulged of the great benefit to be derived to that benighted country from the ministrations of this devoted servant of the blessed Redeemer.

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*Acknowledgments.*

Tax librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following donations to the library:—

- From the Right Rev. John Croes, D.D.—  
Wake's Apostolical Fathers, 8vo.; Derham's Physico-Theology, 8vo.; Secker's Charges, 8vo.  
From the Rev. Benjamin Mortimer—The United Brethren's Missionary Intelligencer for 1828.  
From the Rev. George Weller—History of the Proceedings of Parliament in the Trial of Dr. Sacheverel, 8vo.

From George Gallagher, esq.—Leo's Translation of Gesenius' Hebrew Lexicon, 4to.

From Robert Gracie, esq.—Trumbull's Works, 2 vols. 8vo.; Hunter's Narrative, 8vo.; Spafford's Gazetteer, 8vo.; the Judgment, a Vision, 12mo.; Picture of Cincinnati, 12mo.; Miller's Letters on the Church, 12mo.; Clarke's Nepos, 12mo.; Greek Primitives, 12mo.

From Edward A. Newton, esq.—The Holy Bible in the Chinese language, translated by Dr. Marshman; printed at Serampore, 1815—1822, 5 parts 8vo.

From Mr. Thomas N. Stanford—Locke's Two Treatises of Government, 8vo.; Letters on the Church, by an Episcopalian, 8vo.; Remarks on Strictures on ditto, 8vo.; Grotius de Veritate Religionis Christianæ, 12mo.; Erasmi Rotodamensis Colloquia, 12mo.

From R. Whittingham—Novum Testamentum Græce, ed. G. C. Knapp, 8vo.

From the Editors of the Episcopal Watchman—Episcopal Watchman, vol. i. 4to. bound.

From a Friend—Novum Testamentum Græcum, ed. Bebelii, Basileæ, 1524.

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The Treasurer of the New-York Protestant Episcopal Missionary Society acknowledges the receipt of the following in the treasury during the month of September, viz.

1828.

September 8th. From the Auxiliary Female Association of St. John's chapel, New-York \$ 135 00

(Of this sum \$ 104 was contributed by the sewing society attached to the same)

September 23d. From "A Friend to Episcopacy" 100 00

September 26th. From the Auxiliary Female Association of St. Paul's church, Oxford, Chenango county, New-York, a recently formed association 14 00

\$ 250 00

BENJAMIN M. BROWN,

October 1, 1828.

*Treasurer.*

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*Calendar for November, 1828.*

1. All Saints.
2. Twenty-second Sunday after Trinity.
6. Thanksgiving.
9. Twenty-third Sunday after Trinity.
14. Pinckney Lecture.
16. Twenty-fourth Sunday after Trinity.
23. Twenty-fifth Sunday after Trinity.
30. } Advent Sunday.
- } St. Andrew.